

# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Gothic.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,865.—VOL. XXXVI. [Registered as] SATURDAY, OCTOBER 7, 1916. [a Newspaper.] PRICE TWOPENCE.  
Per post, 10s. 10d. per annum.

**London Spiritualist Alliance, Ltd.,**  
110, ST. MARTIN'S LANE, W.C.

**Programme of Meetings for the Coming Week.**

**TUESDAY, October 10th, at 3 p.m.—**  
For Members ONLY. Free.  
Seance for Clairvoyant Descriptions ... MR. A. VOUT PETERS.  
NO admission after 3 o'clock.

**THURSDAY, October 12th, at 5 p.m.—**  
Admission 1s.; Members and Associates Free.  
Psychic Class ... MR. W. J. VANSTONE.  
Lecture on "Mediumship: the Personal Equation."

**FRIDAY, October 13th, at 4 p.m.—**  
Admission 1s.; Members and Associates Free.  
Talks with a Spirit Control ... MRS. M. H. WALLIS.

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For further particulars see page 322.

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Incorporated 1896.

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This Alliance has been formed for the purpose of affording information to persons interested in Psychical or Spiritualistic Phenomena, by means of lectures and meetings for inquiry and psychical research.

Social Gatherings are also held from time to time. Two tickets of admission to the lectures held in the Salon of the Royal Society of British Artists, Suffolk-street, Pall Mall, are sent to every Member, and one to every Associate. Members are admitted free to the Tuesday afternoon seances for illustrations of clairvoyance, and both Members and Associates are admitted free to the Friday afternoon meetings for "Talks with a Spirit Control," and to the meetings of the Psychic Class on Thursday, all of which are held at the rooms occupied at the above address.

Rooms are occupied at the above address, where Members and Associates can meet and attend seances for the study of psychic phenomena, and classes for psychical self-culture, free and otherwise, notice of which is given from time to time in LIGHT, and where they can read the special journals and use the library of works on Psychical and Occult Science. The reading-room is open daily to Members and Associates from 10 to 6 (Saturdays excepted).

A Circulating Library, consisting of nearly three thousand works devoted to all phases of Spiritual and Psychical Research, Science, and Philosophy, is at the disposal of all Members and Associates of the Alliance. Members are entitled to three books at a time, Associates one. Members who reside outside the London postal area can have books sent to them free of charge, but must return them carriage paid. A complete catalogue can be obtained, post free, for 1s., on application to Mr. B. D. Godfrey, Librarian.

The subscription of Members is fixed at a minimum rate of one guinea, and of Associates at half-a-guinea, per annum. A payment of £1 11s. 6d. by Members or £1 1s. 4d. by Associates, will entitle subscribers to a copy of LIGHT for a year, post free. Inquirers wishing to obtain books from the Library without joining the Alliance may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms, 110, St. Martin's-lane, W.C.

Subscriptions should be made payable to the Hon. Treasurer, Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1917.

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"*LIGHT*" can always be obtained from Modern Thought Library, 6, Norris street, Haymarket (near Piccadilly-circus), S.W., or from J. M. Watkins, 21, Cecil-court, Charing Cross-road, W.C.

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Woman writer, married, Pacifist, Vegetarian, interested New Thought, Occultism, wishes correspond woman similar tastes; object, friendship; might offer such congenial home and work, travel, after war; American or foreigner preferred; send birthdate.—Secretary, Magcot Press, 143, London-road, Twickenham, Middlesex.

The Psycho-Therapeutic Society, Ltd., 26, Red Lion-square, Holborn, W.C. Friday, October 13th, 1918, at 5.30 p.m., Dr. H. W. Anderschou on "Human Emanations, their Physical Nature and application in Treatment." Non-members' tickets 1s. each from Hon. Secretary.

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#### 'Light'

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#### 'Light'

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Not later than 12 a.m., on Mondays,  
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## NOTES BY THE WAY.

"Philosophers in Trouble" is the title of the third in a series of volumes of the writings of Professor L. P. Jacks, which Messrs. Williams and Norgate are issuing at 2s. 6d. net. It consists of half-a-dozen clever stories, in which the editor of the "Hibbert Journal" gives us a blend of humour and keen satire, with here and there a touch of pathos. Each story holds up the mirror to some one or other of the self-deceptions, shams and mental obfuscations wherein poor human nature is so apt to get itself involved. In one we have pictured a kind of all-round genius whom the critics, with one consent, perversely misread, hailing him as a stalwart defender of the literal interpretation of the Bible against its assailants when he is only arguing against his own doubts; as a new novelist of remarkable imaginative powers when he has written a narrative of literal fact; and as an apostle of historical accuracy when he is giving free reins to his fancy. In another—a very amusing sketch of rural life—Professor Jacks gibbets the type of political propaganda which makes its appeal solely to the selfish interest of the individual instead of the general good; and in a third—a study of a man of truly saintly character who seeks in vain to experience in himself the signs which, according to his spiritual guides, must accompany conversion—he shows clearly the error of laying down any hard and fast prescription for the health of our neighbour's soul. But the most delightful tale in the series is, we think, in spite of the note of tragedy attending it, that of the two young scholars who argue all night on a knotty problem of moral science, in which in the event they are beaten hollow by a woman's instinct—the instinct of the particularly bright and healthy-minded specimen of British girlhood with whom they had already been bracketed first in the University's Final Honours in that science. A slight element of psychic interest is introduced into this story, as at the crowning moment in the discussion one of the youths sees the girl in her room in another part of the college studying their portraits.

The writer of a nightly column of "Gossip" in an evening journal discoursed recently of the "wild" people who write him "wild" letters, and he referred to communications from believers in the Divine inspiration of Joanna Southcott (to whom he alludes as a "dreary female"). His disrespect for the prophetess, he remarks, earned for him a place in a Southcottian tract, which described him as the devil's favourite child. We have on previous occasions referred to Joanna Southcott, and to

the element of real inspiration in her fantastic medley of deliverances. It is impossible to believe that so many educated persons (among the one hundred thousand followers which she had at the beginning of the nineteenth century) would have been led to rest their faith in her mission if there had not been some sparks of reality in it. We have read of predictions and "messages" given by her to some of her contemporaries, veridical enough to suggest a clairvoyant gift such as we associate with mediums to-day. But it is doubtful whether on so slight a basis her present followers are wise in resting the large claims made for her as a prophetess with a message to the nation. The "Daily Express" of the 22nd ult. devotes the greater part of a column to Joanna and her mysterious box of prophecies. It would be a simple matter to resolve the question one way or the other by opening the box, but this can only be done by twenty-four bishops, and the bishops, although they have presumably been invited, are apparently unwilling. Our own recollection is that Joanna prophesied that the bishops would send for the box on their own account, "in a time of national danger."

\* \* \* \*

Several journals, we observe, quote a prediction of Joanna Southcott which appears to have reference to Zeppelin raids. We gave it in *LIGHT* some months ago. It relates to a vision of strange fiery forms in the sky, and the description certainly recalls in a curious way some of the peculiarities of Zeppelin airships when seen at night. She also prophesied danger from overhead, whereby people would be burned in their beds. Other predictions of great tribulations to take place a hundred years after her death (she died in October, 1814) have an odd significance in view of the happenings of the last two years. But we have grown somewhat disenchanted concerning great claims set up for various persons on the basis of psychic gifts, however genuine. Joanna Southcott was "the Woman clothed with the Sun." Other ladies since then have had the same claim made on their behalf—we think at any rate of one lady of remarkable gifts who was so described. And there has been quite a long roll of "Messiahs," prophets and "Divine Messengers," each with a following of persons, deluded but yet not wholly deluded. There was always a little method in the madness—a basis of reality, however small. The prophets could really work some small wonders, being the possessors of psychical gifts. Very often their disciples made far greater claims for their prophets than the prophets ever made for themselves. So far as the Southcott box of prophecies is concerned, we are in precisely the same case as with the Humbert safe and the Druce tomb. The question can only be effectually settled by opening it.

We understand that Sir W. F. Barrett, F.R.S., will shortly issue, through Messrs. Kegan Paul, Trench & Co., a new and re-written edition of his work, "On the Threshold of a New World of Thought."



## LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, OCTOBER 26th.

When AN ADDRESS will be given by

MR. PERCY R. STREET

ENTITLED

"The Use and Beauty of Spiritualism."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Addresses will also be given in the Salon in the closing months of the year, as follows:—

Thursday, Nov. 16—"Egyptian Religion: The Book of the Dead," by Mr. J. H. Van Stone.

Thursday, Dec. 14—"Psychic Science in Serbia," by Count Miyatovich (political and other engagements permitting).

## MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, October 10th, Mr. A. Vout Peters at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday next, October 12th, at 5 p.m., the second of a series of lectures by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (For Syllabus see below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, October 13th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, October 13th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly upon the second of a series of special subjects relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

## Lectures by Mr. W. J. Vanstone, Ph.D.

October 12th.—Mediumship: the Personal Equation.

" 19th.—Mediumship and the Imagination.

" 26th.—The American Indian Phase.

November 9th.—The Hindoo Phase.

" 16th.—The Islamic Phase.

" 23rd.—The Chinese Phase.

" 30th.—The Persian Phase.

December 7th.—The Egyptian Phase.

" 14th.—The Greek Phase.

## Subjects of "Talks with a Spirit Control."

Oct. 13th.—Vesture of the Soul After Death.

" 20th.—Order and Government of the Spirit World.

" 27th.—Homes, Institutions and Occupations.

Nov. 3rd.—Education and Progressive Development of Spirit People.

" 10th.—Language and Methods of Communication.

" 17th.—Work in Connection with the Physical and Psychical Worlds.

" 24th.—Heaven, Hell and Other Conditions.

Dec. 1st.—Angelic Ministers, Guardians, Guides and Associates.

" 8th.—Religious Ceremonies and Worship.

" 15th.—The Responsibility of the Individual Self to the Whole Universe.

## "TO HEARTEN TRUST."

WHERE INTELLECT MAY AID FAITH.

What Miss H. A. Dallas has written to hearten trust is so admirably expressed in its simplicity and spiritual intuition that it cannot be touched. I feel this so strongly that I doubt if what I now write be worth publication.

Still, there may be some who want intellectual reasoning in support of truth. That is why I write, and write in defence of a very great thinker of Scottish descent.

I do not pretend for a moment to have read all the commentaries on Emanuel Kant's philosophy. But, so far as I have read, I find want of recognition of an assumption on which all he wrote is based. This assumption is that man has a soul. His Logic and Æsthetic are founded on the power of imagination which man undoubtedly has. What does Kant hold of this power of imagination? He explains it in no way; he simply states that it is "a power deep buried in the soul of man." He assumes the fact of a soul in man.

Again, the violent attacks on his Dialectic ignore one remarkable passage:—

Nay, the sensuous internal intuition of the mind (as the object of consciousness), the determination of which is represented by the succession of different states in time, is not the real, proper self as it exists in itself—not the transcendental subject—but only a phenomenon, which is presented to the sensibility of this, to it, unknown being.

This transcendental subject is the same as the soul of man to which in the Logic and Æsthetic Kant refers imagination.

When it is borne in mind that this assumption of a soul in man underlies all Kant's transcendental philosophy, his "Dreams of a Spirit Seer" take on a far higher aspect of reality than otherwise they would.

Still, it is feeling, not intellect, on which we must rely "to hearten trust." May I illustrate this?

Private MacFadzean intentionally threw himself on a live bomb with the intention of sacrificing his own life to save the lives of his fellows. And he succeeded; he did what he meant to do.

What heartened his trust in so supreme a bodily sacrifice? Let everyone ask himself: "Was MacFadzean a soulless idiot, or did he, by doing what was worst for his body, do what was best for his soul?"

F. C. CONSTABLE.

## A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 9TH, 1886.)

The "Christian Register" says: "Disparage Spiritualism as we may, it has come to stay. Its idiosyncrasies show it to be a heterodox child with orthodox progenitors."

Mr. Laurence Oliphant dined with Her Majesty the Queen on the 4th inst.

The Hon. Milner Stephens, the remarkable Australian healer, is now at New York, on his way to England.

"It is an exquisite and beautiful thing in our nature that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would almost seem as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we dearly loved in life. Alas, how often and how long may those patient angels hover above us, watching for the spell which is so seldom uttered and so soon forgotten."—DICKENS.



## CHRISTIANITY AND SPIRITUALISM.

By P. GERALD SCHOLEY (CORPORAL H.A.C.).

It is sometimes imagined, and even by Spiritualists themselves, that Spiritualism and Christianity are diametrically opposed to one another—that if, after careful thought and intelligent inquiry, one arrives at the conclusion that the belief in a life beyond death is an entirely logical one, based upon irrefutable evidence, such a conclusion necessarily involves a denial of Christian or Christ-principles and teachings. We are well aware of the fact that Spiritualism clearly demonstrates that a future existence is not dependent upon belief in any particular doctrine or loyalty to any individual religious system, whilst it has often been a prominent feature of Christian teaching to assert definitely that such is the case. Nor is it necessary to state how emphatically the facts of Spiritualism deny the ancient doctrines of an eternal hell or a cold and insipid Heaven. On the contrary, a serious and reverent investigation of the evidence at our disposal soon brings us into contact with spiritual laws which are shown to be unchangeable and rational. We have always consistently urged an independent and unbiassed consideration of all religions and schemes of thought, and we think that a study of the life and personality of the Christ himself is far more helpful and interesting from every standpoint than the endeavours (however attractive and interesting) to trace his teachings and actions through indirect sources. It is from Jesus of Nazareth, whatever views we may hold concerning his Divinity or Humanity, that we can learn the most essential truths regarding spiritual life and activity.

It is to the child—to the man or woman with the heart of the child—who approaches the great questions of life with simplicity and the right kind of humility, who looks upon all life with pure, true eyes, that the kingdom is revealed. "Where two or three are gathered together"—what words coming from true and full conviction hold greater promise of spiritual presence and influence than these? And to the thief on the Cross—to him who was penitent—the promise was given which helped him to die with a wonderful hope, a promise that was given by one who was not wont to deceive even to assuage grief and pain, "This day shalt thou be with me in Paradise."

It is right to assert of almost all the world's greatest teachers and philosophers that they were often, if not constantly, conscious of spirit presence and influence. This is especially true of Jesus of Nazareth, and the books recording the history of his life and teachings afford many instances of his consciousness of the spiritual activity around him. In his heart there was not the slightest shadow of doubt as to the truth of the eternity of life and of the influence of the spirit. The many misconceptions concerning the actual teachings of Christ on the subject of a future existence have been the source of much not unreasonable doubt and direct scepticism; but for these the Master himself was in no way responsible. We have ever found it difficult to believe that the Christ himself would have subscribed to the creeds, many of which merely tend to mystify the unlearned and to obscure the truth, and which certain of the early Church leaders stated to contain the essence of his whole teachings. It should not be forgotten for a moment that, far from finding a denial of all Spiritualistic ideas in the life and work of Jesus Christ, the amount of singularly interesting historical evidence strongly supports the conclusions at which, after careful thought and investigation, we have arrived—namely, that the life after death is not a romantic dream, a distant hope or a shadowy possibility, but a certainty and a living reality.

There is nothing much more painful than to see those who have held religiously and firmly to the teachings of the Christian faith—who have believed in the efficacy of prayer and the power of God—upon experiencing the loss of a loved one or a serious reverse in the battle of life lose faith in all they once believed to be right and true and question the existence of God and His angels just because of such an experience. We do not think that the position of such individuals is very logical or philosophical, but we recognise that if it is possible

to obtain actual knowledge concerning the truth of the life after death, such assurance is not merely extremely comforting and helpful from a human standpoint, but is of the intensest interest; and that is the first and foremost aim of Spiritualism—to afford such comfort and to "bring light to them that sit in darkness and in the shadow of death." It is, unfortunately, often only too true that people who under similar circumstances have turned to Spiritualism for help and enlightenment in trial and adversity have later forsaken that cause and never afterwards been known to concern themselves about assisting to propagate the ideas and truths which have helped them to gain a clearer, more hopeful outlook upon life. But that is something which perhaps is as true of any other religion or philosophy as it is of Spiritualism; possibly it is the case with most of us that we never long to be quite so near to God and the Angel-world as when we are actually faced with sorrow and pain. However that may be, it is for all who realise the help and strength given by the knowledge and consciousness of the indestructibility of life, the influence of the spirit and the ministering presence of the angels (the spirits of those whom we have known and loved and who have "crossed the border"), to endeavour to spread the truths which have been presented to them as powerfully and as widely as possible.

As Spiritualists we do not think it possible to over-estimate the interest and value of the numerous instances of spirit-appearance and spirit-influence which are afforded by a study of the life of Christ, and we fail to recognise any antagonism towards the spirit of the Christ teachings, although we are strongly averse to accepting the interpretations which various minds have given to the world. At the same time we believe that such spiritual manifestations are true to-day and are prepared to consider all evidence in support of the claims of Spiritualism; for although we are aware that the past fifty years or so have been rich in their production of an abundance of interesting phenomena and in scientific evidence, we are of opinion that it is impossible to collect a superfluity of such evidential phenomena. It is not enough to refer to the so-called "miracles of olden times." If it was possible for Moses and Elias to appear to Jesus long ago, and to talk with him concerning the future events of his life, and for the sceptical Thomas who needed to touch his Master's hands and feet before he would believe that he was actually in his presence, to behold the "Risen Christ" and to be convinced, we know of no valid reason why similar things should not be true to-day.

## "THE CHIEF GOOD."

Mr. William Long, a youthful correspondent, referring to the article under this title by "Civis Mundi," writes:—

The statement with which the article opens regarding the deadening effect of conventionalism is unfortunately quite true; but if people would only realise that the consequences of taking an unorthodox route are usually worse in anticipation than in reality, their dread of public criticism would assume smaller proportions. "Except ye become as little children, ye can in nowise enter the Kingdom of Heaven." When a man fully realises the meaning of this, then public opinion, for him, will stand for nothing.

As "Civis Mundi" says, there is no standing still. Nothing can stay the tide of evolution. We cannot evade its inflexible laws, no matter how we try. This being the case there cannot possibly be any falling back; all states are necessary for the spirit's development, whether they be of high or low degree. When a spirit is sufficiently developed to need something more than orthodox doctrines, and blind faith; when it is no longer satisfied with its present knowledge limited by an artificial barrier of materialism; then it will strive to obtain a knowledge of itself, and ultimately accept the indisputable fact of continuity of life.

The thoughts to which "Civis Mundi" refers in her first paragraph are always around us to be received by us as we attract them according to our own state.

There is excuse for some persons who are unwilling to expose the spiritual side of their nature, simply because it has become sacred to them; it is too pure to be lightly discussed by the ignorant, for they know that to criticise aright one must be above the subject or action to be criticised. Hence the criticism of such persons is worthless to them, and they are naturally reticent. When they find themselves in sympathetic society they will speak.



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## POINTS OF VIEW.

"Give the law a chance!" said the late Mrs. Weldon, the famous lady litigant, when during one of her numerous law suits it seemed as though the principles of law were likely to be lost to sight in the torrent of legal eloquence. The Court laughed, knowing precisely what she meant. So we feel sometimes when we hear or read the copious effusion of words which, having some simple spiritual or psychical fact for a text, so disguise and confuse it by commentary and verbal manipulation that it becomes at last quite unrecognisable.

Many times in the history of our movement has something quite natural and human in the way of a manifestation of interest and sympathy from some dweller beyond the veil been the subject of scrutiny by "intellectual experts." The man in the street with a slight preliminary acquaintance with the subject would have understood it at once—it only needed a small appreciation of common-sense. But directly the philosophers of the morbid and mysterious get to work on the problem a host of remote, painful and ingenious theories are evolved. There is an attitude of disdain for the simple and obvious. Some sensitive person unfamiliar with the psychic side of things has a disquieting experience, a dim and menacing form presents itself with fearsome accompaniments, but when the matter is vigorously probed and not merely theorised about from the transcendental standpoint, a human face emerges—some familiar friend lost for a while in the mists of the beyond has been doing his best to attract the attention of those on this side of the gulf, and wild speculations concerning supermundane monsters receive their quietus. In LIGHT of July 8th (page 218), Miss Lind of Hageby gave us an excellent illustration of the argument in a little article entitled "The Shadow and the Reality." A Miss V— had an alarming experience of continually being haunted by a "black shadow" with terrible eyes, which in the end turned out to have no more dreadful basis than the presence of a spirit brother, killed at Ypres. It was all very simple when people of wholesome common-sense handled the problem instead of the philosophers of Laputa, with their shallow profundities.

A great problem is made of the question of identity. That, we have been told by some who accept the reality of psychic phenomena, is the crux of the whole matter. But, as we have before observed, the whole machinery of life would stop if everyone before proceeding a step demanded absolute proof of the genuineness of each petty transaction

in which he engaged. We take something for granted all the while, and our faith in one another and the world in which we live is rewarded by the results. Now and again we are deceived, it is true, but in the long run the business of life proceeds in regular fashion on the lines of a common-sense give and take. There are forged notes abroad, but, as every business man knows, if bank officials were forced to submit every note they handled to a complete chemical and analytical test, the banks would have to close their doors. And the same consideration applies to all the business of life. Over-much caution is quite as bad in its way as recklessness, and the man who goes through life in complete armour of proof protects himself as effectively from good as from harm.

The real difficulty, as we construe the matter, in this question of spirit identity is not whether the spirit is actually what (or who) he represents himself to be. On that question no one who has thoroughly mastered the subject has any doubt, especially where he (or she), as a medium or psychic, is brought into direct association with the spirit. It rather relates to the difficulty, in cases of control, of distinguishing the intelligence of the control from that of the medium. But that is inseparable from the mingling of consciousness between the control and the medium, with the result that (according to "conditions" which still demand close study) we get varying proportions of the two. Sometimes it seems as though the spirit gained almost complete expression, on other occasions the mind of the medium is more in evidence than that of the spirit. But how often in the affairs of everyday life we are confronted with the same phenomenon. Some familiar friend of negative temperament presents us with an argument which we know intuitively is not his own, in phrases which we at once recognise as borrowed from a third party. And our conclusion, which may be openly expressed or mercifully concealed, is that our friend has come under the influence of Jones or Brown, a more positive mind, and is merely "parroting" his sentiments. Disraeli once remarked of a too susceptible acquaintance, "Mr. — is always of the opinion of the last person he talked to!" The life of every day is full of incidents which cast illumination on many of our psychical problems, some of which remain problems merely because we hold them severely apart from the rest of our life experience, and refuse to take the hints and clues which lie abundantly around us for assistance in dealing with the affairs of a world no less human than the world in which we live. One of the counsels of common-sense, no less in Spiritualism than in life generally, is that each should master his own difficulties in his own way. So long as we permit ourselves to be dominated by the opinions of others, to be confused by their perplexities, or to accept their verdicts without question, so long shall we interpose a veil between ourselves and the vision of things as they are.

Professor James once spoke in deserved censure of the futility of "second-hand religion." "Second-hand" philosophies are almost equally objectionable. A man is never completely saved in any sense until he has acquired his own vision, his own point of view. It is only then that he can make any real progress and gain any lasting profit from the school of earth experience. When a man "knows himself," in the sense of the Greek philosopher's maxim, it is wonderful how diminished the problems of life become, and how unimportant seem the wranglings of sects and schools bemused with many words, and concerned chiefly with views about things rather than with the things themselves. The same life that holds our problems holds equally the solutions of them, whether it be the destiny of nations or of the individual soul.



## THE VISIONS AT VERSAILLES.

PROFESSOR HYSLOP PRESENTS CORROBORATIVE EVIDENCE.

Many, perhaps most, of our readers will recall the remarkable story told in a book, published a few years ago, entitled "An Adventure," in which two ladies, Miss Elizabeth Morison and Miss Frances Lamont, related a strange experience while visiting Versailles. It was the topic of wide discussion at the time. The following article on the subject appears in the current issue of the "Journal of the American Society for Psychical Research":—

Readers may recall an article in Vol. V. of the "Journal" (pp. 405-417) reviewing a remarkable book entitled "An Adventure," by two English ladies, and a book also by Miss Bates, under the head of "Reincarnation and Psychic Research." We said little about the contents of the book and offered no general theory of the phenomena narrated in the "Adventure." We hope to have occasion again to take up its contents and to discuss them in detail. But at present we are interested in the corroboration of them by three other persons.

"An Adventure" is devoted to the narration of two intelligent English ladies about their personal experiences at Versailles. While walking about the parks at that place both of them, at different times, saw the same apparitions of persons and things belonging to the period of Marie Antoinette and Louis XVI. Investigation proved that they were merely apparitions, but that they were veridical; that is, represented the actual objects and persons that had been in those places in 1789. The ladies verified them by very patient and difficult inquiries. The phenomena took the form of telepathic hallucinations, possibly or probably induced by the dead who knew the things and events of that earlier century.

In a conversation with some friends about their experiences one of the authors of "An Adventure" learned that her friends had had similar experiences at Versailles, and wrote down an account of them and sent it to these friends for correction and confirmation. Only one sentence was added to the account of the lady, and it was signed by the three persons at the end.

The chief interest of the experiences of the authors of "An Adventure" and of the present narrative is the extraordinary incredibility of them from the standpoint of the hypothesis that they saw realities there. But when we recognise the pictographic process of communication with the dead the phenomena become easily intelligible and offer no further mystery than telepathy does. We can speak of the phenomena as visions, apparitions, or hallucinations telepathically induced by the dead. Someone, whether the person seen or others, familiar with the events of the time of Marie Antoinette was able to transmit the mental pictures of them.—J. H. H.

Then follows the account referred to by Dr. J. H. Hyslop in his remarks above:—

Mr. and Mrs. Crooke and Mr. Stephen Crooke have been to see us to-day and told us how their experiences at Versailles corroborated ours, of which they did not hear until "An Adventure" was published in 1911.

They lived in a flat in the Rue Maurepas at Versailles for two years, 1907-1909, their rooms looking on the park by the *bassin de Neptune*. During the whole of that time they never saw the place as other people were seeing it—that is, normal in appearance and full of tourists. Though on certain days they saw Cook's tourists arrive in crowds in the Place de l'Armée, they never saw one in the grounds, which were invariably empty and deserted, except very occasionally when they concluded it must be a *fête* day.

Excepting for a very exceptional breeze on the terrace, no wind ever seems to blow inside the park. Though other people declared that there was just as much wind inside as outside, they themselves grew so oppressed with the airlessness of the place that they used to take walks along the Marly road in order to feel the fresh air. Inside the grounds the light and trees and walks were so constantly in an unnatural condition that at last the whole thing got on their nerves and they went away, thinking they preferred to live in their own century and not in any other.

It was only in 1908 that they actually saw people they could not account for.

Miss Lamont was asked whether she had seen a cottage outside the Trianons, and she at once described one leading from the canal to the Grand Trianon which, in 1901, she had walked into and could never find again. Mr. Crooke showed her the exact spot on the map and they compared notes. Miss Lamont had seen it without a roof with three bare walls and a raised floor, and she considered that the whole series of after experiences in 1901 had begun from the moment when she stepped

up on to the floor. Mr. Crooke had seen it, six or seven years later, whole with people in old-fashioned clothes looking out of the window; but he could not always see it; it appeared and disappeared and reappeared in an extraordinary way.

They had been interested in "An Adventure" when it was published in 1911, because, in 1908, they had, all three persons together, twice seen the lady corresponding to the description of the lady spoken of by us. Both times it had been in July and at the Grand Trianon. The first time she was sitting in the garden close to the glass colonnade on a low stool on a green bank where there is no green bank, but only gravel and flower beds. The second time she was below the balustrade over which one can look from the Grand Trianon to the canal below. On both occasions she was dressed in a light cream-coloured skirt, white fichu, and a white untrimmed flapping hat. The skirt was full and much gathered, and the lady spread it out round her. Both times she appeared to be sketching, holding out a paper at some distance as though judging of it. Mr. Crooke said that, being a painter himself and supposing she was sketching, he had looked curiously at her paper, and though the lady did not seem to notice him, she at once quietly turned her paper aside from his observation with a rapid movement of her wrist. The peculiar way in which she appeared was described, seeming to grow out of the scenery with the little quiver of adjustment which we had specially noticed when the "running man" first settled his feet on the ground, and when we first saw the terrace round the chapel courtyard along which "the man from the chapel" came.

They told us that her hair was fair; and that on one occasion the lady sat down, settled her dress, moved, and sat down again, giving them the impression that she resented their intrusion. As an artist Mr. Crooke had carefully noticed the lady and had observed that, though she seemed quite real, all the contours of her figure and her general bearing were not what we are accustomed to now. Not only her dress, but she herself belonged to another century. The second time they saw her, some of the party wished to stay longer, but Mr. Crooke was overcome with such terrible fatigue that they all went home. On first seeing the lady Mr. Crooke had remarked that she did not look like a Frenchwoman.

They had seen, as well as we, grass growing quite up to the terrace above the English garden where is now a gravel sweep and a large bush planted during the Orleans' residence; also they agreed that sometimes there were more trees in that part of the garden than at other times.

We asked if they had seen a staircase from the English garden *Jeu de Bague* other than the present one leading up from the French garden; the answer was, yes; and that it matched the position of the present side staircase in the French garden. This was especially interesting to us, because, when Miss Lamont first saw a picture of the house from the French garden, she was convinced that it was taken from the English garden, showing the staircase she had seen, and had afterwards been greatly puzzled by its absence.

On the occasion Mrs. Crooke saw a man in eighteenth century costume with the small three-cornered hat, different from what is worn now, but such as we described; and Mr. and Mrs. Crooke had seen a woman in an old-fashioned dress of a hundred years ago, picking up sticks in the Petit Trianon grounds. They had noticed the flattened appearance of the trees and the large forest trees that were among them.

One day when he was alone, Mr. Crooke had heard music coming over the water from the Belvidere (where certainly none was going on). He was standing on the low ground near the stream in the English garden. It was a stringed band, playing old music, and he enjoyed listening to it; this he did for nearly a quarter of an hour, but he did not identify it or write any of it down.

They mention a curious hissing sound that sometimes came when things were about to appear, possibly suggesting some electrical condition, and also spoke of the vibration in the air which accompanied vision.

After leaving Versailles as a home in 1909, they occasionally went back to it, and had noticed with surprise that at those times (when it was quite normal) the Petit Trianon had seemed smaller and more open than before; but the Grand Trianon seemed much larger than when seen in eighteenth century aspects.

ELIZABETH MORISON, FRANCES LAMONT,  
JOHN CROOKE, KATE CROOKE, STEPHEN CROOKE.

MR. A. G. HALE'S PSYCHIC PHOTOGRAPH.—MR. A. G. Hales informs us that Mr. Joseph Mordecai, the artist who painted by Royal Order at Buckingham Palace the famous portrait of the late King Edward, is now engaged on a life-size portrait of Mrs. Hales, in which he will copy the face from the remarkable spirit photograph reproduced on p. 293 of our issue of the 9th ult.



## LOST ATLANTIS.

SOME CONFIRMATIONS IN RECENT GEOLOGICAL DISCOVERY.

Preferring to rely on the production of physical evidences for physical facts, some people are disposed to receive the revelations claimed to have been obtained from mystical sources regarding the "lost Atlantis" with caution. The precise relation between mystical truth and material fact is not easy to establish. There was, for instance, a wonderful green island at the North Pole, according to some mystical authorities, but when the North Pole was actually reached no record of any green island appeared in the narrative of the explorers. If it exists it is doubtless on some other plane—the sphere of creative thought, perhaps.

But physical evidences appear to have come to light lately regarding Atlantis, concerning which the earliest known record came, we think, from Plato, although Plutarch dismissed the story as fabulous.

The last annual report of the Smithsonian Institution contains the conclusions of Professor Pierre Termier, a famous French geologist. Professor Termier declares that a great region, continental in character or made up of immense islands, has collapsed west of the Pillars of Hercules, or Straits of Gibraltar, and that its subsidence occurred in the not distant past. In any case, however, the Professor affirms, the question is placed anew before men of science, and some of the clues may have to be sought in the direction of oceanography. In the course of his account Professor Termier writes:—

Since Eduard Suess and Marcel Bertrand taught us to regard our planet and to decipher the slow or rapid transformations of its face through unnumbered centuries we have become assured of the existence of a very ancient continental bond between northern Europe and North America, and of another continental bond, also very ancient, between the massive Africa and South America. There was a North Atlantic continent comprising Russia, Scandinavia, Great Britain, Greenland and Canada, to which was added later a southern band made up of a large part of Central and Western Europe and an immense portion of the United States. There was also a South Atlantic, or African-Brazilian, continent extending northward to the southern border of the Atlas, eastward to the Persian Gulf and to Mozambique Channel, westward to the eastern border of the Andes and to the Sierras of Columbia and Venezuela. Between the two continents passed the mediterranean depression, that ancient maritime furrow, which has formed an escarp about the earth since the beginning of geologic times, and which we still see so deeply marked in the present Mediterranean, the Caribbean Sea, and the Sunda or Flores Sea. A chain of mountains broader than the chain of the Alps, and perhaps in some parts as high as the majestic Himalaya, once lifted itself on the land-enclosed shore of the North Atlantic continent, embracing the Vosges, the Central Plateau of France, Brittany, the South of England and of Ireland, and also Newfoundland, Nova Scotia, and, in the United States, all the Appalachian region. The two coasts which front each other above the Atlantic waters 3,000 kilometres (1,875 miles) apart, that of Brittany, Cornwall, and the south of Ireland on one side, that of Newfoundland and Nova Scotia on the other side, are among the finest estuary shores in the world, and their estuaries are face to face. In the one as in the other, the folds of the ancient chain are cut abruptly, and often naturally, by the shore; and the divergent lines of the European chain are directly aligned with those of the American chain. Within a few years it will be one of the pleasures of oceanographers, by clearing up the detailed chart of the ocean beds between Ireland and Newfoundland, to establish the persistence of a fold, of oriented mountainous aspect, on the site of this old engulfed mountain chain.

The Azores, it seems, are the last vestiges of the great island continent which once occupied the region of the South Atlantic.

The account is too long and technical to give in full, but it may be added that in summing up his conclusions the French geologist affirms that at the Miocene epoch—that is, when the great Alpine movements were terminating in Europe—a Mediterranean shore existed not far from the Azores, the coast line of a continent, or at least of a large island, another shore of which passed near the Canaries.

## CALISTHENICS FOR THE CHARACTER.

NOVEL RECIPES FOR WEAK WILLS.

It is distinctly hard when a friend calls our attention to certain novel ideas or recommendations which he has lighted upon in his reading, and expects us to hail them with light, to find ourselves, when we have made their acquaintance, regarding them as utter nonsense—plausibly advanced, but nonsense none the less. This misfortune has unhappily followed our introduction through the pages of the "Hindu Magazine" to a book entitled "Strength of Will," recently issued by the Rev. E. Boyd Barrett, S.J., formerly of Louvain University. Being persuaded that "anybody can acquire strength of will if he wants to," and that the will can be trained by methods similar to those by which the body can be trained into strength and the mind into capacity for thought, Father Barrett has devised a course of will-gymnastics, it being understood that "these tasks must have no intrinsic value; they must be performed for their own sake, with the sole object of exercising the will." The essentials for their performance are a watch, a note-book (in which the exercise is entered) as a resolution, with the date attached, a quiet room, and freedom from interruption. Here are a few, the special aim of which is to cure impetuosity: each is to be gone through on ten successive days:—

To replace in a box, one by one, calmly and deliberately and without haste, one hundred pieces of cardboard.

To repeat quietly and aloud "I will do this," keeping time with rhythmic movements of a stick or ruler for five minutes.

To keep one hand in a basin of cold water for five minutes.

To write out, very slowly and carefully, fifty times the words, "I will train my will."

To watch the movement of the second hand of a clock or watch, and to pronounce some word slowly at the completion of each minute.

The one feature about these exercises that at once occurs to the reader is their sheer inanity. They are in themselves so meaningless and unnatural, that were they, instead of being self-imposed, imposed upon the performer by the will of another person, they would be calculated, if prolonged for any considerable period of time, to drive a healthy mind off its balance. Surely this fact in itself should excite suspicion with regard to the premises on which the author's advice is based. We venture to say that that suspicion would be fully justified. Any experience of life should convince us that the analogy Father Barrett draws between a man's will and his muscular strength or mental power, of which he possesses a certain definite amount that can be diminished by neglect and increased by continued exercise, is an entirely misleading one. Have we never known—not only in books and on the stage but in real life—of cases of men whom the world has regarded as masterful personalities because, in virtue of their immense belief in their own sagacity, they have long imposed their wishes on all the more easy-going people with whom they came in contact, suddenly, when circumstances have occurred to prick the bubble of their self-conceit, exhibiting pitiable irresolution and weakness; and on the other hand of mild, inoffensive folk, whom their neighbours have unanimously agreed to treat as belonging to the invertebrate order of creation, exhibiting on some unforeseen emergency a strength of purpose that has carried all before it? How explain this if there were any true analogy between power of will and power of brawn or brain? The fact is, what we call a man's "will" is not in itself a power or capacity at all, but a manifestation. At the back of it, and inseparable from it, are feeling and motive. Without feeling and motive will has no existence, and as these vary with the occasions that call them forth, so does their manifestation.

Let us now look at our good priest engaged in one of the before-mentioned exercises. He has stated his motive—generally to strengthen his will, and in particular to overcome a tendency to impetuosity. To this may be added the satisfaction of being able to tell himself at its close: "There, I said I would do it and I've done it." He is becoming with practice able to accomplish his task more perfectly, with less



self-conscious effort, and he congratulates himself that he is gaining in will-power. As a matter of fact, the subconscious mind is beginning to take some of the work on its own shoulders. Habit is taking the place of conscious effort. Now, habits are only useful so far as they set the conscious mind free for greater activity in other directions. They do not argue increased will-power. The motive on the tenth day, when he goes through his exercise without a hitch, is not necessarily any stronger (it may even be weaker) than it was on the first. We will put it to an imaginary test. As we have noted, interruptions—perhaps as being too severe an ordeal—have been forbidden, but they cannot always be guarded against. Father Barrett is calmly and deliberately putting the forty-ninth piece of cardboard into his box when the maid-servant screams through the keyhole, "Your Reverence, the house is on fire!" Will his reverence calmly and deliberately pursue his task? We trow not. The motive which impelled him to that task will be at once overborne by a much stronger motive—to save the lives and belongings of himself and his dependents. What influence, if any, his exercise will have on his action in this emergency—whether it will induce any calmness and deliberation in his procedure—is matter for question.

But we will imagine a different kind of interruption. A telegram is pushed under the door. Telegrams demand prompt attention; possibly the messenger is waiting. The contents of this one call for an immediate decision. Will he take up at once some mission which will mean very great self-denial for very little reward, save the pure joy of service? The motive that has just enabled him to keep his hand in a basin of water for five minutes has no place here. Nothing but a great love to his Master and to his sad and suffering brothers and sisters will give him the will to respond to the call and to face all the consequences of the toil or hardship that it may involve.

Feeling and motive may indeed be fostered. Where high motives exist they may be fanned into flame, but not by any petty make-beliefs, any more than a man can be trained for deeds of heroism by acting a hero's part on the stage. There is no such thing as gymnastics in character. One cannot take little gentle exercises in doing right to see what it feels like. There are motives, too—or wills if we like to call them so—that need no fostering. They are more than sufficiently strong as it is. A heartless selfishness, like that, say, of Rosamond Lydgate in "Middlemarch," will wear down all opposition in the dull, dogged pursuit of its own ends. It can find plenty of exercise without having recourse to innocent, if foolish, calisthenics of the kind Father Barrett recommends. Only one thing can match it in strength—a great pure love. Fed from an infinite, inexhaustible Source, that love—whether for some one man, woman or child, or for humanity at large—becomes a power behind the will which makes it more than equal to any possible demand on it, in effort, or patience, or suffering. To talk of such a power as if it could be measured with a tape, as one might measure the swelling of a biceps muscle, or increased by mechanical calisthenic exercises "practised for their own sakes alone," is, we repeat (with all due respect for the erudition of the Rev. E. Boyd Barrett) utter nonsense—the veriest Midsummer madness.

D. R.

MRS. MARY DAVIES wishes to assure friends who have been interested in the Friday afternoon meetings conducted by her at the Boudoir Theatre, 12B, Pembroke-gardens, Kensington, W., that they have not been discontinued, but are still being devoted to a mission of comfort to the bereaved and the sorrowful.

THE singer may sing with every guise of art and every trick of technique and yet fail to make of his singing a thing of life: a tinkling cymbal, indeed, or as sounding brass! The preacher may have every oratorical device at his fingers' ends, he may "read well in print" and have a faultless delivery, and yet his personality may give the lie to his discourse. The instrumentalist may have every note, phrase and accent perfectly correct and still fail to give even the semblance of life to the music: none of these are able to infuse the dry bones with life—with love.—"Nerve Control," by H. ERNEST HUNT.

## PROFESSOR DE MORGAN AND LORD BROUGHAM.

CONVERSATIONS ON PSYCHIC PHENOMENA.

We take the following from "Threescore Years and Ten: Reminiscences of the late Sophia Elizabeth De Morgan." It will be remembered that Mrs. De Morgan and her husband, Professor De Morgan, took considerable interest in Spiritualism:—

During my husband's later visits to Lord Brougham, they had a good deal of conversation on the phenomena called spiritual, in the genuineness of which, or rather of many of which, my husband fully believed, and gave Lord Brougham an account of the incidents which he had witnessed, and which had produced in his mind a conviction of the reality of their occurrence, though he had not satisfied himself as to their cause. Lord Brougham, who had only had very few experiences with Mr. Home, was generally inclined to believe that there was in the whole movement so much of imposture and self-deception that the genuine article, if there were any, could not be found. But he was a little staggered by the appearance of a book by Baron Guldenstübbe, a Swedish gentleman, whom he (Lord Brougham) knew, and believed to be a man of high integrity and intellectual culture. After reading this book I saw the writer, and was struck by what appeared to me the reality of his wonderful gifts and the simple, straightforward way in which he spoke to his friends of his experiences in the world of spirit.

As there has lately been some discussion and interest excited on the subject of the supposed writing by spirits without the intervention of human hands, it may be suitable here to give a very short notice of the contents of this book, which at the time of its appearance puzzled more than one scholar used to weigh evidence. Baron Guldenstübbe, who, from a life's experience in his own person, had long been a believer in the phenomena of Spiritualism, thought of trying to obtain proof of the reality of this writing, which has been called *direct* and supposed, I think, erroneously to be produced quite independently of any aid or influence from a person in the body. The way in which he tried his experiments, of which the first was made in 1856, was to place a piece of blank paper and a pencil in a box, the key of which he kept always about him. The first time he opened the box the paper was just as when it was first placed there. For twelve days nothing legible appeared on this paper, but on the thirteenth he found some strange characters marked on it. This was repeated ten times that day, a fresh piece of paper being placed in the box every half-hour. After this time he did not lock up his paper, but laid it on a table, or on the pedestal of a statue, or on a monument in a church.

After thirty successful trials of this kind, by which he obtained writings in different languages, the Baron told his friend, Count d'Ourches, of his experiments. The Count, who accepted the evidence of the fact, but at first had some doubts as to the character of the invisible writers, was at length convinced of their being what they professed themselves. He had written a sentence from John iv. 2: "Every spirit that confesses that Jesus Christ is come in the flesh is of God." The text was in French.

At the end of ten minutes the words were written: *Je confesse Jésus en chair*. This was signed with the name of a deceased friend, who was not at once recognised, but was afterwards remembered and identified by the Baron.

After this time Baron Guldenstübbe made two thousand experiments in the presence of educated, sensible, and trustworthy witnesses in different parts of Europe and America. These experiences spread over thirteen years. They were tried by laying the paper sometimes on a vault, or on a monument in St. Denis, sometimes in the experimenter's own house; at Versailles, St. Cloud, the Louvre, the British Museum, and in many other places. Mr. Dale Owen was one among many of the witnesses whom I knew, but Lord Brougham's acquaintance with those who attested the facts was considerable, and he assured my husband that these were most of them persons whose evidence would be held sufficient to establish any fact in everyday life.

And here I may refer to a supposed incident of the kind, spoken of as an early Christian legend by Dean Stanley in his "History of the Eastern Church." It is recounted by Nicephorus as having occurred after the Council of Nicea.

"It was believed in later times that two of the 318 bishops, Chrysanthus and Mysonius, who had entirely concurred in the views of the Council, had died before the close of its sessions, and been buried in the cemetery of Nicea. When the day for the final subscription arrived, the bishops took the volume to the grave of the two dead men, addressed them as Mussulmans



still address their dead saints, and solemnly adjured them that, if now in the clearness of the Divine Presence they still approved, they would come again and sign with their brethren the decrees of the faith. They then sealed the volume, and laid it on the tomb; watched all night, and returned in the morning, when, on breaking the seal, they found the two subscriptions: 'We, Chrysanthus and Mysonius, fully concurring with the first Holy and Oecumenical Synod, have signed the volume with our own hands.'" (Stanley's "Eastern Church," p. 201.)

Of course this tradition has a very slender foundation, but the similarity with Guldenstübbe's experience is worth remarking. Who invented it?

### SIDELIGHTS.

Standing beside Sir Sam Hughes in a recent picture of him on the *Somme*, reproduced in some of the illustrated papers, is "D. N. G.," a former member of the staff of *LIGHT*, who still contributes translations of the French psychic journals.

Regarding the Great Library of Windsor Castle, the "Star" says the following story is told: A young officer of the Guards swore that when he was sitting in the Library (which is largely consulted by officers on duty at the Castle) a phantom female figure passed him and disappeared into the thickness of the walls. His statement created a sensation in the Castle, because the Library is supposed to be haunted by the ghost of Queen Elizabeth, who put up the fine mantelpiece in the apartment.

Referring to Sir Wm. F. Barrett's remarks on p. 309, Mr. Chas. F. Moxon writes: "It seems quite natural that we cannot expect 'scientific evidence for human identity many years after death.' This, however, does not imply the extinction of the Ego, which I take to be temporarily without form or substance until it reincarnates in a new form, and permanently without when it becomes one with God." Precisely what Mr. Moxon means by the Ego "reincarnating in a new form" we are unable to guess. Has it not a spiritual body in which to carry on its post-mundane career?

Mr. F. W. Thomas, the rising humorous writer, makes much fun (in a recent issue of the "Star") of the mystic number craze whereby the end of the war is supposed to be indicated. You take the age of the Kaiser, add to it the year of his birth, deduct twice the age of the Crown Prince and add the result to the year of the Great Fire, and then (according to the humorist) you get May 9th, 1917, as the date of the end of the war. Or you may, amongst other drolleries, take the age of the Crown Prince and add to it the telephone number of Mrs. Krupp; and so forth. It is well to apply the caustic of a little satire to some of the vagaries of the amateur mystic.

It is pleasant to record an incident which occurred last week in the parish of Weston, near Otley, as showing that definite Spiritualistic principles are no barrier to a good understanding not only with Anglicans but also with Nonconformists. It having been decided to hold special services on Sunday, the 17th, at Weston Church, the Rev. C. L. Tweedale, finding that on that date it was desired to hold the Harvest Festival at the Wesleyan Chapel in the village, decided to cancel all the arrangements and engagements for his special services in order not to clash with the Nonconformists. The special services at Weston were held on the 24th. In the evening the Nonconformists voluntarily closed their chapel and came down to Weston Church *en masse*. The church was packed to the doors and presented a scene of extraordinary interest.

E. W. B., a correspondent who some years ago took a conspicuous part in forward movements in this country, but who now resides in the East, in the course of a long letter tells the following narrative. Some years ago a lady friend of hers saved a stray dog. The animal had something the matter with it, which caused it to walk with a limp, and it finally died. Some time afterwards the lady was sitting on a sofa teaching a little nephew to read, when she looked up and saw to her astonishment this very dog limp across the room and pass through the wall on the other side. What astonished her even more was that it was walking in the air, some feet above the floor level. Observing that the child was staring into space, she questioned him, and learned that he, too, had seen the apparition. We have since communicated with the lady referred to and received a confirmation from her of the truth of the incident, which she states occurred in a house in a suburb of Cardiff.

Among the most thoughtful and interesting of the questions and comments which followed Mr. "Angus McArthur's" lecture on "Psychic Science in Parliament" in the Suffolk-street Salon last March were those of a minister of the Church of England, a man of mature years with the refined features of a scholar and thinker. It is pleasant but not surprising to know with his name—the name of the Rev. Hubert Handley, late vicar of St. Thomas, Camden Town—in connection with a courageous and outspoken utterance on the subject of "the sin of episcopal wealth." Preaching at St. Sepulchre's, Holborn, on the 24th ult., Mr. Handley declared that the reason why the mass of people were alienated from the Church was that they believed its supporters were trying to serve two masters, that they had one eye on the Church and one on the world. The root of the worldliness of the English Church, he asserted, was the worldly grandeur of her chief ministers. He commended the example of the late Bishop Fraser, of Manchester, and Bishop Gore for refusing to live in palaces. "For fifteen years," he said, "I have been writing and speaking, but have always shown respect to my superiors in this matter. Now I can have no respect, and will throw it to the winds and declare God's wrath against this sin which is a worm at the root of the power of the Church."

### A THOUGHT FOR THE PRESENT DISTRESS.

For this alone on Death I wreak  
The wrath that garners in my heart;  
He put our lives so far apart  
We cannot hear each other speak.

—"In Memoriam."

Distance, what is it? The word is from the Latin, *disto*, "I stand apart." There is distance between material objects when they stand apart from each other. Human beings have material coverings which are at once their dwellings and their organs for communication with one another and with the visible environment. Therefore, when space intervenes so that these bodies of ours can no longer serve as channels of communication we say, "there is distance between us, we stand apart." This is the complaint which the poet makes concerning death: it has broken the channel by which space could be spanned, it has forced him and his friend to "stand apart."

Before the poem is ended we find, however, that he has made a discovery.

Far off thou art but ever nigh;  
I have thee still, and I rejoice;  
I prosper circled with thy voice;  
I shall not lose thee though I die.

Although the physical body is at present our mode of realising nearness it is not in physical contact that nearness consists. Bodily contact may be unbroken and yet spirits may all the while be standing apart. Sometimes it is by the loss of outward communication that we learn what Nearness and Distance really are. When there is true inward nearness the loss of the outward is painful because it has become glorified as the expression of the real, but this loss should never be grieved over as if it could rob spiritual beings who are really united of the essential joy of nearness, or cause them actually to stand apart. It cannot do so if they live in the Spirit—in God who is Spirit; it may do so if they live and love selfishly, seeking delight for the individual self and not each for the other. The nearness of spirits must be something vastly better than touch or sight or hearing.

HOW NOT TO CURE CONSUMPTION.—Suppose that the method which was practised by the generality of medical men in the middle of the nineteenth century—shutting up the consumptive rigorously indoors with the notion that fresh air was highly injurious to weak lungs—suppose, I say, that the method was revived to-day, the humblest intellect would unhesitatingly pronounce that a person who advocated such a method was a lunatic—and a dangerous lunatic—even though he held the highest diploma of every medical college in the world. So with the nostrums that are put forward to deal with the bacillus—you have merely to ask yourself a simple straightforward question: Will this aid Nature to get more oxygen into the lungs of the consumptive? For consumption is want of oxygen—nothing more and nothing less.—"New Light on Consumption," by ARTHUR LOVELL.



# Light:



*A Journal of Psychological, Occult, and Mystical Research.*

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"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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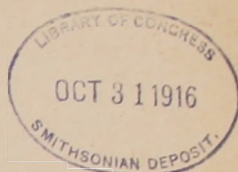
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## NOTES BY THE WAY.

Writing of "Charles Dickens and the Occult" in the current issue of the "Occult Review," C. Sheridan Jones remarks:—

Were I a ghost I could not bring myself to the séances that Dickens ridiculed. I would as soon make love in public or proclaim the dearest wishes of my heart at a meeting of my local Ratepayers' Association.

Quite a natural feeling, and one which is shared to some extent by many of us—"ghosts" included. But that feeling of reticence does not prevent the employment of a little ingenuity in securing that communications which have to be made in public shall be discreetly veiled. It is quite possible for two people who have to talk in the presence of a crowd, and who each know what is in the mind of the other, to say a good deal without making their remarks intelligible to the rest. We have had some personal experiences of the fact in séances. On one occasion at a circle for the Direct Voice a spirit visitor, who had his own reasons for not wishing to reveal himself publicly, gave a name under which he had been known to his family, and under which he had passed for a short period in a career that may be charitably described as misguided. The name conveyed nothing to those present. It conveyed everything to us, as also did his other remarks, which showed a keen sense of the importance of not speaking too openly, and yet disclosing his identity. In his case, as in that of others, there was a tremendous significance in the allusions made in guarded language to matters only to be understood by the speaker and the person addressed. It was more evidential of identity than the most explicit statements on the subjects discussed.

\* \* \* \*

It is this private and personal element in many psychic experiences which makes it difficult for the recipients to say all they know. The very careful and guarded language adopted occasionally is proof positive to those in the secret that they are dealing with communicators other than the medium and the sitters. And the varieties of human character are well exemplified. In our intercourse with the world we find such extremes as the man who has no scruple in discussing his private business *coram populo*, and the other man who makes a secret of the most trivial events in his life. We have talked with representatives of each type of character amongst those who communicate from the other side. The latter show extreme embarrassment at having to make any disclosure of themselves at all, and would clearly not do so unless for some urgent reason. One spirit

friend with a private grief of which he was anxious to unburden himself inquired of us naively regarding the character of the persons who were present in the circle. We assured him that they belonged to a class before whom he might speak without fear. But even so he was obviously hampered by his consciousness of the presence of strangers. However, he got his message through, and we have reason to believe was greatly relieved by the fact. It is a mistake not possible to those who have any real knowledge of the resources of spirit communion to suppose that a public or even a private séance is the only avenue of approach between friends sundered by death. Human speech is a very elementary thing. Those who are closely in accord can easily find a deeper language.

\* \* \* \*

"The Quest" for October has a long and profoundly thoughtful article by the Editor, Mr. G. R. S. Mead, entitled "In Quest of the Ideal." He sees in man's search after the ideal the one characteristic which more than any other distinguishes him from all other lives known to us.

There is in man's inmost nature an unquenchable hunger and thirst for what is even better than the best he may achieve or attain, or even than any consummation he is able to conceive as man. In striving after the ideal, man's heart opens to the infinite with infinite longing; he would utterly transcend himself, seeking to become more and more real, to be, in fine, one with absolute reality. For his ultimate ideal is precisely that reality of all realities short of which the infinite longing in his deepest nature remains unsatisfied and the divine impulse in him unfulfilled.

One of the great intuitions that the few have had in their search for this ultimate reality is, says Mr. Mead, that "the universe, as a whole, with all its countless lives in all their various grades, is for ever striving to express the reality of this supreme ideal, and for ever falling short of its inexhaustible perfection."

\* \* \* \*

The reflection to which Mr. Mead gives utterance in the concluding words of the following passage is one with which we are in fullest sympathy:—

One of the most winning ways in which men have sought to find God is in the contemplation of the infinitely varied beauties of Nature. The writings of the Nature-mystics and Nature-poets perhaps on the whole come nearest to that expression of the ideal in forms of beauty which delights us with its simplicity and purity and naturalness, takes us out of ourselves and makes us for a little while to realise how the soul of man in intimate converse with Nature can not only see "books in the running brooks, sermons in stones and good in everything," but can lose all sense of books and sermons in glad response to the rhythm of life, the pulsing of the eternal heart of beauty. . . . And yet there are those who would straitly set the supernatural over against the natural, even as good contrasted with evil, who would divorce spirit from matter, who would turn from all this richness of the divine life in Nature to artificial, abstract, man-made states of other-worldliness—not knowing that the change they have to make is in themselves if they would have eyes to see, and not in Nature, who freely offers all her beauties, not to entrance our senses, but to draw us towards union with the source of her own life.



## LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, OCTOBER 26th,

When AN ADDRESS will be given by

MR. PERCY R. STREET

ENTITLED

"The Use and Beauty of Spiritualism."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

Addresses will also be given in the Salon in the closing months of the year, as follows:—

Thursday, Nov. 16—"Egyptian Religion: The Book of the Dead," by Mr. J. H. Van Stone.

Thursday, Dec. 14—"Psychic Science in Serbia," by Count Miyatovich (political and other engagements permitting).

## MEETINGS AT 110, ST. MARTIN'S LANE, W.C.

## FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday *next*, October 17th, Mrs. Zeilah Lee at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday *next*, October 19th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (See below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, October 20th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday *next*, October 20th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made *before* the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

## Lectures by Mr. W. J. Vanstone, Ph.D.

October 19th.—Mediumship and the Imagination.

" 26th.—The American Indian Phase.

November 9th.—The Hindoo Phase.

" 16th.—The Islamic Phase.

" 23rd.—The Chinese Phase.

" 30th.—The Persian Phase.

December 7th.—The Egyptian Phase.

" 14th.—The Greek Phase.

## Subjects of "Talks with a Spirit Control."

Oct. 20th.—Order and Government of the Spirit World.

" 27th.—Homes, Institutions and Occupations.

Nov. 3rd.—Education and Progressive Development of Spirit People.

" 10th.—Language and Methods of Communication.

" 17th.—Work in Connection with the Physical and Psychological Worlds.

" 24th.—Heaven, Hell and Other Conditions.

Dec. 1st.—Angelic Ministers, Guardians, Guides and Associates.

" 8th.—Religious Ceremonies and Worship.

" 15th.—The Responsibility of the Individual Self to the Whole Universe.

## SPIRITUALISM AND RELIGION.

Notes of an Address delivered at the Spiritual Church, Southampton, on August 20th, 1916, by Miss Felicia Scatterd.

Lectures, sermons, essays and articles, dealing with post-war conditions pour forth in an unending stream. Religion, science, education, social and economic questions, are all debated and discussed as if the writers possessed all the various factors, here and now, within their grasp. I must confess to having set most of them on one side, even with some little impatience; for it appears to me that unless one can foresee precisely the various stages of disorganisation and disintegration in which the several peoples will find themselves at the close of the war, the formulatores of these post-war plans and schemes may find themselves landed in a predicament similar to that in which, according to his friend Huxley, Herbert Spencer so often found himself—a whole fabric of magnificent generalisations brought to naught by reason of the discovery of some apparently insignificant factor which, in his constructive zeal, that great philosopher had overlooked.

Destruction, Reconstruction, Construction: these words are in the air. They greet one's ears wherever two or three earnest souls meet together to consider the problems arising out of this world-war, this stupendous melting-pot of past and present ideals and civilisations.

The idea of Reconstruction is the one that rivets most attention—how to rebuild, how to reconstitute, that which has been rent asunder—a sort of physical resurrection dominates men's minds in political and social matters as it still does in certain forms of dogmatic theology.\* The mind instinctively seeks relief from the surrounding destruction and chaos in dreams of an ideal order, that shall come forth in pristine splendour and ordered sequence from the disaster and death that have apparently overtaken the fairest hopes of mankind.

To but few is it given to realise, and amongst those few to the Spiritualist, above all others, that nothing of permanent value, no knowledge, nor wisdom, painfully wrung from past experience, can ever be lost. The ideals, even now about to arise, phoenix-like, from the yet glowing embers of the fires of disintegration, and fanned by the white-hot breath of the mighty conflagration are being purified from the useless elements of the old body of corruption. This must be done in order that they may adequately animate and inspire the new forms and phases of that Spirit of Living Truth which is ever and anon triumphantly escaping from its material embodiments and mental formulæ, so soon as these, ceasing to serve as vehicles for its expression, threaten to become its tomb.

Those of you who have been brought up in the freer schools of thought may not realise how far many of us have still to travel before we can say truly that we have shed the worst shackles of the past. I was interviewing Mr. Jinarajadasa a few days ago on the question of the present unrest in India. He rather shocked me when he said that the majority of people in the West had never even begun to live in the twentieth century, so far as religious ideals and practices were concerned. I had grown up unfettered with regard to religion, and was inclined to combat his statement as prejudiced and unjust. But when I thought the matter over I began to see that it was lamentably true. And it has actually needed this world-war to demonstrate the fact that even science, no less than religion, had fallen into a groove. This truth is forcibly brought home, from the historical point of view, in an article in the "Fortnightly" by Mr. Sidney Low.

He is speaking on "The New Orientation of History," and his remarks tend to show that the child's view of history may turn out to be the newest and truest, as it is in deed and in fact the oldest. He does not say so, but his statements all support this view. I know I hated history as it was taught in my youth, and retained little I learned, except as it centred round some great and heroic figure, some peerless and unhappy victim of fate and fortune. Mr. Low shows that the scientific historian who scoffs at the idea that the history of the world would have been very different if Cleopatra's nose had been longer, may

\* Dean Inge has told us that our only chance lies in a revival of Puritanism.



have to admit this cynical remark, too frivolous for science, but not, perhaps, for truth, which is often disgracefully frivolous.

Mr. Low remarks, "What a different world story our text-books would have had to tell if a careless nurse had allowed Julius Cæsar to die of whooping cough in his cradle; if Alexander the Great had not done himself too well when he dined at Babylon?" and so on through a long series of ifs.

Mr. Low questions whether future historians will see so clearly as the last generation that march of peoples and States towards that "one far-off, divine event, to which the whole creation moves."

The purpose is hidden; but it is plain that in the lives of nations, as of individuals, a large part is played by what men call accident, or chance, by unforeseen catastrophes, and, as this war has proved, by the "incalculable and capricious force of personality." Had Frederick the Good of Germany been ruling to-day, we certainly should not be waging the present war in the present fashion.

Nineteenth-century theologians and historians were always dwelling upon "great natural tendencies," upon the working out of inevitable laws of genesis and growth, even upon the gradual realisation of a design, which might be inherent in the nature of things if it was not, indeed, framed by the dictates of Eternal Wisdom.

He shows how easy it was for us, during the peaceful years between 1815 and 1899, to believe that the "bells were ringing out the thousand years of war," and heralding a millennium of peace, progress and prosperity. Spencer and his contemporaries, he tells us, should have perceived that "the will to power" in peoples, no less than in Governments, was still a mighty force in human affairs.

Sorel in France, like Nietzsche in Germany, was warning men that "the age of conflict" had not ended and that "the age of reason had scarcely begun."

We who are in the thick of the struggle "are not so sure that we discern the 'Power not ourselves that makes for righteousness' working continuously" throughout human history. Evolution is even somewhat discredited. Darwinism with its slow, age-long, upward tendency has been shorn of its reliability. And Neo-Darwinism and Mendelism are demonstrating that Nature often works by gigantic strides, forward or backward as the case may be, and not in measured, orderly sequence.

I remember being set thinking along these lines many years ago, by meeting the late Sir Benjamin Ward Richardson, when he told me that a chemical product, that was supposed to require long ages for its formation, had been produced accidentally in his laboratory in the course of a few hours.

All this inevitable probing and questioning is very unsettling to what one may call the religion that has grown out of science. To the religion of the churches it threatens to become fatal. Truths are too often the most relentless foes of truth. And religions are the implacable enemies of religion. Spiritualism alone can save religion; and religion can sanctify and ennoble spirit intercourse, which is only a part, but an essential part, of Spiritualism. The union of religion and science results in Spiritualism. A full-orbed philosophy of life, based on the facts of spirit-return, and sanctified by religion, can alone meet the needs of a stricken world.

I should like to draw your attention here to a strange idea put forth by that fascinating, but sometimes bewildering genius, Maurice Maeterlinck, the distinguished Belgian writer. He makes the curious assertion that our Teutonic enemies "are marching with Nature whereas we are striving against the great current which sweeps the globe." He argues that man has advanced beyond the natural idea. He is no longer an animal in all things, like other animals, although the earth remains convinced that he is. The earth "has not yet observed that he is withdrawing himself from the herd." In short, Maeterlinck's idea is that earth, or Nature, is not always right. The most highly evolved races have advanced beyond the impulses of Nature, and it is because Germany and her allies wish to follow the course of Nature that the war has arisen. I need not say that Maeterlinck appears to put a rather limited construction on the word "Nature."

I forget who has said, "It is not matter but spirit that is going to win this war. It is not matter but spirit that is going to solve the problem after the war." And we here know it is not materialism but Spiritualism that is going to help the world to pass bravely through the present crisis.

The Church of England is making itself ridiculous with its terror at the prospect of women preaching in churches of which they have always been the chief supporters. I do not want to be disrespectful, but one cannot help feeling disgusted and ashamed of the whole sorry business. These prelates and clergy have not advanced beyond the standpoint of the strong but limited mind of Dr. Johnson. Said he:—

Sir, a woman preaching is like a dog's walking on his hind legs. It is not done well, but you are surprised to find it done at all.

The "Daily Telegraph" is ahead of the Church in this direction:—

Women have rendered such wonderful service during the war; they have proved in so many ways their practical ability, as well as their steadfast patriotism, that he would indeed be a churlish critic of the sex who would seek to deny them the liberty of instructing and enlightening us in any fashion they desire, and in any building suitable to their high mission.

Religion must accept spirit return, and Spiritualism must rise and claim its full heritage of spiritual, mental, moral and social truth. It must cease to confine its attention solely to the physical and psychical truths which are its essential foundations. It must so enlarge its scope and activities as to include within its embrace the whole of its rightful and glorious heritage.

The humour of the situation somewhat relieves its tragedy which truly surpasses realisation. Those who owe their all to the facts of psychical and spiritual experience are among the most relentless foes and detractors of Spiritualism—official Science is merely contemptuous, but official Religion is bitterly inimical and uncompromising.

Dreams, visions, and angelic agencies have provided its foundations, inspirational and automatic writings have furnished its scriptures, psychical phenomena have been drawn upon for its "miracles," and it has shown its gratitude for so generous a benefaction by stigmatising as "demons" those beings of the spiritual realms from among whom it has adopted its saints and angels, whenever the latter are found manifesting outside of its own communion. And the climax of injustice and folly is reached when the teachings from which it has derived the main truths embodied in its dogmas are condemned and dismissed as "doctrines of devils."

What a pitiful *reductio ad absurdum*! But Spiritualism has nothing to fear except from its own apathy or short-sightedness. Truth is on its side. *Magna est veritas et prævalebit.*

#### SIGNIFICANT MONTHS.

Mr. Joseph Freeman (Wembley) writes:—

I am an old Spiritualist dating back more than a half century—and probably remembered by a few who have not yet passed over.

In your issue of 23rd ult. you invite instances of significant months in people's lives. My own is a case in point. Like the Rev. John Wilson, referred to in your "Notes by the Way," my significant month is October, and most of the important events of my life have happened in that month.

I was born	October 28th, 1832.
My wife born	" 8th, 1834.
We married	" 4th, 1852.
Son born	" 18th, 1855.
Daughter born	" 12th, 1864.
Wife passed over	" 26th, 1886.

By the above dates it is evident that the writer must soon follow. Will it be October again?

THE DEATH OF SMIKE.—"He fell into a light slumber, and waking, smiled as before; then spoke of beautiful gardens, which he said stretched out before him, and were filled with figures of men, women, and many children, all with light upon their faces; then whispered that it was Eden—and so died."—DICKENS.



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, OCTOBER 14th, 1916.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of *Light*, 110, St. Martin's-lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of *Light*, to whom Cheques and Postal Orders should be made payable.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane, W.C.

### PERSONAL AND IMPERSONAL.

Cosmic consciousness is a large term, and covers many different types of spiritual exaltation. Doubtless the experience in each case is coloured and modified by the mind of the person immediately concerned. The man or woman in whom the emotions are dominant will find the term "ecstasy" more suited to the state of upliftment than will the purely intellectual people whose experience would probably take the character of "illuminated mind." In Mr. H. G. Wells' "First and Last Things" he speaks of a feeling which descends upon him "in the silence of the night and in rare, lonely moments." It is a sort of communion of himself and of something vastly greater than himself. It "takes on the effect of a sympathetic person," and he writes:—

These moments happen, and they are the supreme fact of my religious life to me; they are the crown of my religious experiences. None the less, I do not usually speak of God even in regard to these moments, and where I do use that word it must be understood that I use it as a personification of something entirely different in nature from the personality of a human being.

One is distinctly impressed with the remark, "It takes on the effect of a sympathetic person," because it raises a question that has been often discussed—the precise distinction to be made between personal and impersonal spiritual forces. It suggests that in some cases at least some impersonal principle or quality is expressed so fully and finely through a personal spiritual being that the subject of the experience may miss the personal touch altogether and attribute what he has gained entirely to the Universal Spirit.

Only in this way can we explain the attitude of some persons with whom we have talked, who, while full of sympathy with the idea of life as a spiritual manifestation, repudiated, even sometimes a little pityingly, the idea of the Spiritualists regarding human survival. These people told of experiences that left us with an unescapable impression that they were the subjects of the ministry of intelligent and affectionate friends from the other side of the veil. But to this suggestion they had a rooted objection. The idea was distasteful. They were usually a little more philosophical than those religious persons who attribute every interposition and providence to the direct agency of the Deity Himself, exerted especially on their behalf. They had an impression that these things were due in some way to the operation of laws—spiritual laws—but little understood. To us that explanation seemed true as far as it went, but only a part of the truth. To those who have thought themselves beyond the purely personal aspects of any subject, part of the revolution of Spiritualism is the solitary nature of the lines and limits which are drawn by minds still under the influence of materialistic forms of thought, even when such forms are concerned with the

question of spirit life and action. In some cases (not all) it seemed to us that persons whose views of the Universe might be summed up in the phrase "Spiritualism without the spirits" were the victims of a mental bias. They appeared to think that a spiritual realm peopled with poor, weak, defective human beings was an undignified conception; there was something almost squalid about it! They could not, like Malvolio, "think nobly of the soul." Human life to them seemed a very sordid transaction, conducted for the most part by very sordid creatures wholly unworthy of any permanent existence. Their standpoint might be summarised in the words of the cynic, "The more I think of men the less I think of them." The obvious answer to a critic of this type is a gentle reminder that he himself is a man, and that the Providence which, whether personal or impersonal, selected him as an object of care and attention may be no less mindful of others—a thought which inevitably leads to the reflection that human creatures, with all their foibles, may be greater than they seem. The attitude of mind shown in these cases is doubtless merely transitional. In the meantime, it seems to act as a needed corrective to the mental state of those who are so obsessed with the "personal" view of everything that the contemplation of anything apart from the interests and opinions of themselves and other persons is a matter almost of impossibility. The balance has to be corrected somehow—usually it is by violent and irrational forms of reaction. When the educated thought of the last century had to give up the idea of a heaven of golden streets and eternal anthems, it went violently to the other extreme, and decided to do without a hereafter of any kind, natural or unnatural.

In the meantime, it may be worth considering whether the apparently conflicting views of those who hold firmly by the idea of personal spirit agency, and those who refuse it in favour of the theory of a World Soul—a vague but not unintelligible concept—are not capable of complete reconciliation. For the spirit as a person is the outcome of the spirit as a principle. Qualities can be known only by their embodiment in some form of substance. Love and wisdom are meaningless unless they are expressed in, from, and to individual intelligences. The old philosopher who said that God heard only with human ears expressed in daring fashion a profound truth.

### A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 10TH, 1886.)

I am not disposed to deny here and now that a considerable mass of these voices from the beyond are faint, and intelligible only to those to whom they are addressed. That is not surprising. The mistake too often made by those to whom they are given is to publish them to the world as though all must grasp at once what has come home to the heart that affection has quickened. The world does not care, does not understand, and sets to work to dissect coldly and calmly the matter of the message from which the spirit has fled. Did a sculptor ever discover spirit? I am not disposed to demur to the allegation that all messages are coloured by the idiosyncrasy of the medium through whom they are transmitted. . . . "We have this treasure in earthen vessels," and it is to be expected that we should trace somewhat of the "vessel." Sometimes that trace obscures all else. I admit the fact, and am not disturbed by it.

—FROM "Notes by the Way," by "M.A. (Oxon)."

THE SEANCE WITH THE RIGHT HON. W. E. GLADSTONE.—*Light* for November 8th, 1884, contains an account of the memorable seance with the Right Hon. W. E. Gladstone, who obtained writing in various languages in the locked state in answer to questions put by him at the moment. In consequence of what Mr. Gladstone said to me, I wrote to Mr. Gurney stating my belief that the right hon. gentleman would probably, if invited, join the Society for Psychical Research, and shortly after he became an honorary member.

—FROM AN ARTICLE BY MR. WILLIAM BRISTOL.



## SPONTANEOUS REVELATIONS FROM "SPIRIT LAND."

A SUGGESTED METHOD OF INQUIRY.

By N. G. S.

Looking through some recent numbers of this journal I came upon an account of spirit communications in connection with the loss of the "Arabic," which deserve a better fate than the brief life of a single insertion in *LIGHT*. The article will be found on p. 154. Seeing how ignorant we are as to the exact conditions in which those "on the other side" live and move and have their being, we should welcome any information which bears upon it the stamp of truth. Here we have statements made by a spirit quite incidentally, without any idea of throwing light upon these problems, but concerned entirely with a quite different matter, namely the fate of the "Arabic." He is not answering a "leading question" and it cannot very well be said that he is influenced by suggestion from his audience. There is a spontaneous air about the whole thing; the fate of the vessel and the degree of danger to the two passengers are accurately foretold; if we believe in spirit communications at all, this is as strong a case as we are likely to find for giving credence to what they say.

Mr. R. H. Greaves, who sends the account, is a member of the American Society for Psychical Research. His wife and child were to sail from Liverpool for New York in the "Arabic" on August 18th of last year, but he was not aware of their intention. "R. L." is the guide of Mrs. Barrows, a psychic friend of his. Edwin Friend is a former editor of the Society's journal, who was drowned in the "Lusitania" when it was torpedoed, and was therefore at that time in spirit-land. On July 21st Mr. Greaves was "conversing" with "R. L." and received the warning, "Tell them to keep out of peril." On August 7th he experienced a feeling of great anxiety and a conviction that "someone" was trying to tell him something. So he went to Mrs. Barrows, who gave him this from "R. L.": "If you do not take care you will lose her. The water will help, but it can be cruel."

Now a second intelligence intervenes. The medium keeps having a voice telling her to write. So she fetches pencil and paper and obtains the following remarkable message: "Democritusnefrud." This being not very plain to read, "R. L." is appealed to and advises them to try it backwards, which they do and make it out to be, "Arabic doomed.—E. Friend." "R. L." (who I have said is the guide of Mrs. Barrows), asks who Friend is. Then this conversation takes place between Mr. Greaves and "R. L.":—

R. H. G.: Is what Friend says true?

R. L.: I cannot see. Friend keeps saying, "Don't do it! Don't do it!"

R. H. G.: Please ask Friend if anything else will do instead of it.

R. L.: He shakes his head and tries to say, "Second date; next second date."

R. H. G.: Does he mean one week?

R. L.: He says "TPES 2" (Sept. 2nd).

R. H. G.: Would not 25 do? (August 25th).

R. L.: I cannot see anything but the 2. The other man is all shaky, as though afraid.

Asked a little later whether Friend was still present, "R. L." said he could not get near him. "He has all shivered away to nothing." On being applied to for his own counsel, "R. L." said:—

I feel sure that in any event they will be all right. I see success and happiness for you with them. Therefore nothing will happen to them. Do you understand that if anything were going to happen to them I would see trouble ahead?

In the sequel the "Arabic" was torpedoed; Mrs. Greaves and the child were nearly drowned by the capsizing of their boat, and finally rescued on a raft. They were in danger, as "Friend" forewarned; they were safe though "the water can be cruel," as "R. L." pronounced. I hope the reader will agree with me that the fulfilment of the prophecy affords us good reason for crediting the fascinating but tantalising picture of

two spirits on the other side, in their attempt to reach us and in their relations with each other. Let us see if we can learn anything from this totally unrehearsed revelation.

1. The two communicating personalities are so distinct and so different in their powers that I think we may dismiss any idea of their being subliminal inventions of the medium. I conclude, therefore, that two spirits are actually present in the room.

2. "R. L." is a practised control, and gets his messages through with ease. "Friend" has great difficulty, and is excited. He is a newcomer, and does not know the ropes. Why does he talk backwards? I imagine he visualises his message and takes it from right to left instead of left to right.

3. Though geographically in the same place, these two spirits appear to be on different planes, "Friend," the newly arrived, on a lower plane. Thus "R. L." can see the other but he cannot be seen and they are unable to converse, though "R. L." can "see" what "Friend" is trying to say through the medium.

4. He also sees him shake his head. Spirits therefore have heads, and—pursuing the same easy line of argument—probably bodies attached.

5. But bodies of a peculiarly tenuous nature. "Friend" shakes until he has "shivered away" into invisibility. They are to each other as ghosts are to us.

These private glimpses, as it were, into spirit life are fairly frequent and always of great dramatic interest. I offer the above explanations as an example of a method of attack. Where there is no didactic intention there is the more likelihood of accuracy and truth.

## PSYCHIC INFLUENCES ON THE BATTLE-FIELD.

C. V. T., a soldier at the front, writes:—

I was interested in your remarks concerning the existence of psychic zones at the front which overwhelm individuals responsive to them with feelings of depression and gloom. I myself have had this experience well defined in certain places, but there appears to be no definite rule, so far as I can discover, which can be laid down as governing the phenomena. For example, one would suppose that to enter a zone of indescribable material ruin and destruction would have a corresponding psychical effect of depression and gloom, yet in my experience it has been in places where such a mood was unanticipated that it has occurred. Of course one does not fall into the error of measuring psychical experience by material appearances, but nevertheless to ordinary reasoning there seems, in a case such as we are considering, a certain well-recognised correspondence—there would cumulatively be more suffering of body and mind in the destruction of a large city with its inhabitants than in a small village, but there is no necessary relation of this to our experience. After all it is the psychic conditions of the individual and the character of his power of response which determine the form and degree of intensity of his experience at any given time and place, within the general zone. I suppose we must still consider the science of psychic conditions and influences as in its infancy, just as meteorology, for instance, is one of the youngest of physical sciences, and one which may very well be considered as presenting as difficult a problem on the material plane as the former science does on the psychical plane.

May I say how intense a pleasure it is to read *LIGHT* amid the terrible realities of war, and to know and feel the truth of the immortal existence of the human spirit.

It is from conflict man derives his power of spiritual development. He is tempest-tossed into Paradise.—FRANCIS R. MARX.

"Talks with a Spirit Control" were resumed at the rooms of the London Spiritualist Alliance on Friday, October 6th, when Mrs. Wallis's guide, "Marumbo," gave a brief address on "Conditions Attendant on Entry into the Spirit World," particularly emphasising the fact that nearly always there were spirit friends at hand ready to assist and welcome the new arrival. The address was followed by a few questions on the subject, which were very fully answered, but it is to be hoped that in future the friends attending these meetings will give a little previous thought to the topic announced for the forthcoming meeting and come prepared with queries pertaining thereto.



## THE MEDIUMSHIP OF FLORENCE COOK (MRS. CORNER).

SOME OLD SEANCE NOTES.

BY H. A. DALLAS.

When looking over an old note-book lately I found some records which may interest readers of *LIGHT*. One of these is the account of a séance with Mrs. Corner. This took place in the drawing-room of near relatives of mine. Three of my family were present besides myself, and four of our acquaintances had been invited to be with us. The date was May 17th, 1903.

My first note was concerning the impression Mrs. Corner made upon me. "Mrs. Corner impressed me as a particularly simple, straightforward woman. If face and manner are a true indication of character, I should not hesitate to say that she is honest."

Mrs. Corner was dressed in black, and under her skirt she wore a black petticoat; a lace collar and white pocket-handkerchief were the only white objects visible on her person.

We had rigged up a cabinet, and put some red material round the lamp to screen the yellow rays; these were not quite sufficiently shut off, however; yellow light showed above. The room was light enough to enable us to see each others' faces fairly clearly.

Mrs. Corner was tied into a chair in the cabinet by one of the gentlemen present. (She always preferred to be tied on these occasions.) Mr. H—— tied a piece of red tape round each wrist and then fastened it to the arms of the chair, so that her hands could only twist round the arms, not move away from them. Then a metal chain was fastened round her waist and to the back of the chair. She made no objection to this at all. She suggested that if we liked we might sew the knots of the tapes round her wrists to make them more secure; but we did not care to do this. (This had been done by one of the members of our circle on a previous occasion, the sewing being done with coloured silks.)

We sat quietly for a considerable time, then Mrs. Corner groaned a little, and one of our circle was told by a voice in the cabinet to go inside and look at the medium. He found that her arm had twisted round the arm of the chair and she seemed uncomfortable. She seemed to have been in trance and did not know how she had done this. He cut the tapes and re-tied them in another way; he tied both hands together so that she could lay them in her lap; he then attached her arms to the chair on either side, so that she could only move them a little way; he then replaced the metal chain which fastened her to the chair.

After this we still waited, and for a time nothing happened. We were told to break the circle and let her walk up and down the room. After this she was again tied into the chair. Then I became conscious of a cool feeling on my hands, and others noticed the same sensation; shortly after the curtains over the cabinet began to move, and presently a figure opened the curtains and showed herself, draped in white from head to foot. This figure showed herself several times, but only for a moment each time; then a woman's voice from the cabinet complained: "Il y a beaucoup de lumière" ("there is much light"). Again and again this was repeated. This was Mrs. Corner's control, the Frenchwoman, "Marie."

I expressed my satisfaction at seeing her. "Nous sommes très contents, Marie," I said; but she replied that she was not "contents," that the light was too strong; she could not get on. Occasionally she said: "Don't be so intent on the cabinet. Talk to each other, and don't worry me."

We were not conscious that we were "worrying" her, but I suppose our anxiety for results made her feel anxious too, and hindered her efforts. Once when the old captain, Mrs. Corner's other control, was talking she exclaimed, "Tais-toi!"

Presently a voice from the cabinet said, "You may come into the cabinet just to see that I am not complaining for nothing." One of our circle went behind the curtain whence "Marie" had so recently shown herself, and he observed that

a good deal of light penetrated. Mrs. Corner was, of course, still firmly tied into her chair, and it was quite obvious that the figure in white which had appeared was not—and could not have been—Mrs. Corner. The old captain said, "The object of a cabinet is to keep out the light," and presently a voice suggested that we should break up the circle and rearrange the lamp; so we opened the cabinet and told Mrs. Corner what we had been instructed to do.

I assisted in the re-arrangement of the lamp so as to exclude the yellow rays and specially to protect the cabinet from these rays; but the light remained very fairly good. The medium was then tied up again, and "Marie" again appeared several times; and once she threw out towards us her skirt of white drapery, exclaiming "Voilà!" Her head was dropped, because, she said, the power was not sufficient to enable her to completely materialise, but her face was visible; another little figure appeared for a moment. "Marie's" hand appeared outside the curtain more than once.

The results as compared with other séances were not very good; but in view of the fact that what occurred happened in our own house with only our own friends present, the phenomena were peculiarly interesting to me from an evidential standpoint.

The conversation which followed I also noted down and it may be worth while to record it here. This, of course, can have no evidential value. The voice that spoke issued from behind the curtains of the cabinet. It was usually a man's voice—the rather rough voice of "the captain." He spoke with affection of the medium; he said that she had "helped him up," that it had been so hard to realise that he was what we call "dead." "You are never dead," he said. It was difficult for him to realise that he had passed through the change because he felt as alive as before, and he kept on trying to touch things and could not do so. "I was not kind at first," he said, referring to his first control of the medium.

Someone remarked on the similarity which often exists between a medium and the controls. "I have again and again said that it is like turning jelly out of a mould," remarked the old captain's voice behind the curtain. He said that he often found when he had spoken through the medium that he had said what he did not at all mean to say. (This seems to suggest a dream-like condition.) We remarked on the difficulty those on the other side experience when trying to explain to us their conditions and the old captain broke in with, "It is not only that, but we forget a great deal concerning our other life when we are taking on earth conditions." "Marie" remarked that she was tired when she tried to materialise and she slept a good deal. (Perhaps this "sleep" makes them oblivious of their experience when controlling a medium. It is conceivable that they awaken to their normal spirit condition and forget these brief material interludes as we forget dreams.) She spoke of materialising as her "work" and she were happy to be able to do it and regretful when she did not get an opportunity.

There was something very natural and human about the old captain. He asked us to take care of the medium; then he closed the séance with the salutation, "God bless you all—God bless you all. Jews, Catholics and all of you." (Our visitors were Jews.)

"AUTO-SUGGESTION: What it is and How to Use it: Health, Happiness and Success," by Dr. Herbert A. Park, the Editor of "Suggestion" (L. N. Fowler and Co., 2s. 6d.) is the comprehensive title of an English edition of an American work that was before the public some ten years ago, the first of which had at that time reached the tenth thousand. It is of itself a guarantee that the information given therein is of a highly important subject is of practical value. The author deals with the application of auto-suggestion to character, habit formation, health and mental states, and his style of writing, even if devoid of literary qualities, is nevertheless concise and sufficiently forceful. We welcome this addition to the comparatively small number of works, dealing with this eminent practical method of self-help, which can be placed in the hands of the uninitiated with every prospect of success. —H. E. H.



## THE THERAPEUTICS OF THE FUTURE.

BY C. G. SANDER, F.R.P.S.

Anybody comparing the "British Pharmacopoeia" of, say, fifty years ago with the present issue will find that a great number of new drugs are known, if not actually in constant use at the present time, which were then quite unknown. The majority of these are products of modern applied chemistry and many are the derivatives of the coal-tar industry. Among the latter are some of the most potent drugs prescribed by the modern medical man. The unthinking man may hastily come to the conclusion, in view of such a large accession of new drugs, that the healing art in general has made great progress during the last few years—but is that really a fact?

The drugging practice has certainly spread enormously and is largely abused by the suffering people themselves, who have gone past the medical practitioner and imagine that drugs have the power of healing any and every disease. The notion is a great fallacy, for drugs do not actually heal. They may change the vital vibration in certain parts of the body and thereby change symptoms, including pain; they may act on the nervous system or on the etheric body, and they are often the means of bringing about a wholesome change in the state of mind of the drug-taker by his faith in that particular drug or medicine. This really amounts to self-suggestion, whereby he often heals himself quite irrespective of any physical effect the drug might produce. In all cases, however, the actual healing is invariably done by the *vis medicatrix nature*, the healing power of Nature, which always tries to repair any disease or damage to the body, caused by accident, errors of living, or abuse of the body, in order that the physical body should ever be as perfect a vehicle as possible for the expression of the spiritual ego inhabiting it.

Modern Psychology has drawn attention to the fact, which really through the ages was known to the few, that various states of the human mind directly and powerfully affect the body. Great terror as well as excessive joy can kill. We constantly read of the verdict at the coroner's inquest, "Died from shock to the system," when the actual injury was not fatal. In Proverbs we read, "Hope deferred maketh the heart sick." How wonderfully the desire for the accomplishment of a given object or even the yearning after the sight of a lover affects and stimulates the functions of the body! The loss of possessions, bereavement and that bugbear of modern life, worry, all directly and often permanently affect the health of man.

Examples of how feelings and emotions affect the body could be multiplied indefinitely, but are not necessary to emphasise the fact that health and disease are really expressions, although not always apparently traceable, of various states of the mind. If this postulate be granted, the conclusion is obvious, that if we can change the state of the mind, we can change the state of health of the body. On that fact is founded the oldest and most effective method of healing, that which of late years has been termed Psycho-Therapeutics, and which is rapidly superseding the drug system, which has had and still has such a powerful and indiscriminate sway. In the olden times the art of healing was practised by the priesthood, who by suggestions of hope, by counsel, by consolation in bereavements, by ceremonial and other means affected the minds of the sufferers and produced a cure without the use of drugs. The priest or minister of religion of to-day has long ago relinquished the prerogative of healing. On the other hand, only a very few exceptional modern doctors consciously influence their patients' minds by suggestion, and yet if the medical profession generally realised it and if it were taught rationally and systematically, suggestion (which includes hypnosis), would be a most powerful and rational, because natural, means of healing disease—far more powerful than all the drugs used at present.

There are many aspects and branches of preventive hygienics, such as diet, total abstinence, non-smoking, cleanliness of body and dwellings, sleep, rest, recreation and

clothing, which I cannot deal with within the scope of this article. Moreover, the first three are of a controversial nature. If a man enjoys good health and is a meat-eater he need not turn vegetarian, unless it is for æsthetic reasons; if a moderate use of alcohol cheers him he only follows the precept of Prov. xxxi. 6 and 7; if he smokes—again in moderation—the practice need not be tabooed. It is not use, but abuse, which harms, and we must not be too dogmatic in anything, but rational and broad-minded, or our aims of teaching are defeated, especially in dealing with the masses of the people.

Three adjuncts of modern therapeutics I will now briefly deal with. They are Deep-Breathing, Suggestion (including Auto-Suggestion and Hypnosis) and Magnetic Healing.

## DEEP BREATHING.

The reasons why a plentiful supply of fresh air and the oxygen contained therein is absolutely essential for good health are so well known that I need not state them here. There is, however, a constituent in the air, beside oxygen and nitrogen, which is not apparent to the chemist, but is known to the occult student. This is the diffused life-force (called Prana by the Hindus) contained in the air which we take in with every breath. If a person lacks vitality, it is caused mostly through defective breathing, whereby the blood is insufficiently oxygenated, and at the same time there is also a lack of life-force, which should have been taken up from the air and stored and used automatically as Nature requires it. The regular daily practice of deep breathing should claim the serious attention of everybody who values his health. There are several good books on the subject, if no competent teacher is available, and anybody who has not practised deep breathing before will be astonished at the beneficial effect on his health which will have in a very short time.

## SUGGESTION.

Broadly speaking, this is the influence or action of one mind on another or, in the case of Auto-Suggestion, of the conscious or waking mind on the subconscious or automatic mind.

Many medical men often unwittingly heal their patients far more effectively by their "bedside manner" and strong personality than by their prescriptions. The most potent healer in all functional diseases, however, is the hypnotist, for, by putting the conscious mind into a profound natural sleep through strong suggestion, he is able to get at the subconscious mind and to counteract morbid thoughts and tendencies, to implant new and wholesome ideas, or to strengthen the efforts of the mind to effect a cure. Hypnosis, although it bears a modern name, is probably the oldest and most widespread form of healing. It was practised in Ancient Egypt, and to-day even the natives of Central Africa are wonderful hypnotists. In the hands of a conscientious and skilful practitioner hypnosis can really work wonders, far beyond anything that the ordinary medical practitioner can ever hope to accomplish.

Auto-Suggestion and its use are scarcely known to the general public, and yet those who practise it regularly will bear me out that for altering defects in one's character or modes of thought and living, for eliminating nervousness, for preserving health, cheerfulness and self-confidence and curing disease, auto-suggestion, if regularly practised, has astonishing and permanent effects, short only of those produced by the quicker method of hypnosis.

## MAGNETIC HEALING.

The last method of healing disease which I want to mention is so-called magnetic healing, which consists of the transference of magnetism or life-force from the healer to the patient. Although much can be done by training, especially deep breathing, yet a healer must be born as such. He must be self-confident and endowed with perfect health and a surplus of vitality, to transmit to him who lacks it. The magnetic healer must be magnetic in personality and be able to induce confidence and cheerfulness in his patient as well as transmit life-force. He has a wonderful opportunity for suggestion and the ideal healer, therefore, should be a cheerful man or woman of refinement, tact and spirituality, a guide, philosopher and friend, if needs be, as well as transmitter of vitality. If, with such qualifications, he can also, when required, combine hypnotic treatment, he is indeed the ideal healer for all ills of mind and



body, short of broken bones or missing limbs. Such a healer raises the art of healing to a much higher plane—i.e., from the physical plane on which the ordinary medical practitioner at present works or is supposed to act through the drug-system, to the spiritual plane, where the mind naturally acts on the body and produces that state of happy, serene, yet active existence for which man was intended in his natural state.

Space forbids me to give more than an outline of what one may confidently anticipate will be the natural healing-art or therapeutics of the future; but we may be sure that it will slowly, but surely, supersede the present artificial drug-system of patching up suffering humanity.

## IMMORTALITY AND PERSONALITY.

A REPLY TO MR. J. ARTHUR HILL.

The cause of scientific and level-headed investigation into psychic phenomena owes so much to the fearless advocacy of Mr. J. Arthur Hill and to the clear and vigorous fashion in which he always states his conclusions that it is with a feeling of reluctance that I confess to total disagreement with the views set forth in his article in the October number of "The Quest," on the subject of "Immortality." While Mr. Hill regards the idea of personal survival as legitimate, personal immortality is to him a meaningless or self-contradictory expression, because a man's personality is constantly changing. He therefore inclines to the idea that eventually, after much progress and growth, we shall reach a "critical point" after which we shall drop our personalities and "melt" in the Deity. Now it is always a moot point to determine exactly how much is conveyed by the term "personality." If we mean a man's outward appearance, or even his thoughts and views about things, these undoubtedly undergo change and modification—the former with the growth and decay of the body, the latter with increase of knowledge—but that which distinguishes him from other men and relates him both in features and mind with the boy he was thirty or even fifty years ago remains the same through all the minor changes wrought by time and circumstance. Our attention is attracted in a friend's house by a portrait on the wall of a little lad in a big Eton collar and we at once see in it the face with which we have grown familiar, though it is now lined with wrinkles and fringed with grey whisker. Our friend recalls some incident of his boyhood, and as he does so the emotions he then experienced reawaken. They were not dead, only covered up. Manhood possibly revealed some unsuspected traits in his character. They were latent in the boy: development implies the prior existence of that which has been developed. In the distinguishing qualities which constitute his individuality the man and the boy are the same. If these are to be included in the term "personality" (as Mr. Hill seems to include them), then to drop our personalities would involve the destruction of friendship and affection and of all that goes to make the sweetness and helpfulness of social intercourse.

Mr. Hill quotes from a well-known hymn a verse in which the soul's onward progress is likened to fire seeking the sun, or to a river flowing to the ocean; but the second half of the verse is entirely at variance with any assumption that the writer meant to imply that the soul was swallowed up in the Deity as a river loses itself in the ocean.

"So a soul that's born of God  
Pants to view His glorious face,  
Upward tends to His abode  
To rest in His embrace."

The picture of the child resting in the parent's embrace is one of sympathy and reciprocal affection—of union not of absorption. So far from the two ideas being in harmony, one is incompatible with the other. What mother would want to absorb her child's life back into herself? The writer evidently did not wish his analogy of the river to the soul of man to be pressed too closely. It will not fit. What conception of identity attaches to a river does not rightly belong to the stream itself, which is never the same, but to the bed in which it flows and which remains comparatively unchanged. Were it possible suddenly to divert the Thames and the Severn into each other's channels, that body of water which to-morrow would have been known as the Thames would become the Severn, and *vice versa*. Exactly the contrary is the case with the spirit of man. His surroundings change, but the self-conscious ego, with its distinctive qualities, continues the same. No altered circumstance, and no change of mental outlook following thereon, will ever turn Tom Brown into John Smith either in mind or appearance.

What is at the root of Mr. Hill's objection to individual immortality? It is suggested in the opening paragraph of his

article. He regards the thought of going on for ever as a "very depressing and indeed terrifying" one, and quotes the exclamation of the child in Emerson's Essay, "What, will it never stop? Never? It makes me so tired!" Poor child, terrifying itself unnecessarily by squeezing into one moment the thought of an eternity of experience, taking on for the brief space of time the burden of ages when it only needs to bear the burden of the present instant! We are reminded of Jane Taylor's story of the clock which computed how many times it would have to swing its pendulum to and fro in a month, and was so aghast at the task that lay before it that it stopped dead, and did not resume till the armchair or some equally wise and venerable article of furniture, having persuaded it as a favour to give the pendulum about half-a-dozen swings, and gained the admission that this cost the clock practically no effort, pointed out that as each recurrence of the action was accompanied by the time and strength for its performance, there was no need to indulge in fearful anticipation about the future. Though natural enough in the child, to the healthy adult mind, not constantly employed in some uncongenial occupation, such a feeling should be a stranger. The child has not yet learned, as the man or woman should have learned, that though its pictures are often dimmed by the clouds of sin and sorrow which move across its face, life is a kaleidoscope of endless changes of never-ceasing wonder and beauty, which eternity itself cannot exhaust. Instead of monotonous repetition like the swing of a pendulum, we may find in every day some fresh interest, and at the close of this earthly stage in our journey look forward, with Rabbi Ben Ezra, to starting once more on an "adventure strange and new."

D. R.

## SIDELIGHTS.

We learn with pleasure from the "Yorkshire Telegraph" that Councillor Appleyard will be the next Lord Mayor of Sheffield.

Replying to a comment in our third "Sidelight" on page 328, Mr. Charles F. Moxon writes: "I was assuming that, because we have no 'scientific evidence for human identity many years after death,' the spiritual body is not lasting. If we really do reincarnate, it seems to me evident that we do not take the same form as was ours in a previous incarnation. Outward form is as nothing if it is not lasting. The real and lasting thing is the inward, spiritual self." Just how the inward can exist without the outward, how there can be force without form, we fail to understand. The two must co-exist.

Mr. Thomas Blyton writes anent the National Mission of Repentance: "It might be well for those in high places to consider whether there is not reason for repentance for misrepresentation, disregard of modern revelation, and neglect of the exercise of spiritual powers. A return to the simplicity and practice of the original founder of Christianity would probably appeal to the general body of the people more than all the sacerdotalism of these modern times. The words of the prophet of old, 'Where there is no open vision the people perish,' apply to the Church of England in no small measure, and the consequent falling off in its followers may be traced to the absence in its midst of the workings of the Spirit in evidence of the teachings. That there are a few Churchmen awake to the truths and importance of modern revelations, as exemplified in the Spiritualist movement, is perhaps a redeeming feature at the present day. Let us hope that their number and influence are increasing."

The autumn session of the London Spiritualist Alliance was opened on Tuesday afternoon, October 3rd, in the rooms at 110, St. Martin's-lane, W.C., with clairvoyant descriptions at three o'clock, by Mr. A. Vout Peters (which as usual were remarkably successful), followed at four by a well-attended social meeting for Members only. The acting Vice-President, Mr. H. Withall, in welcoming the company, dwelt on the advantage of such meetings in enabling those who attended them to exchange experiences and thereby widen their views. He explained the reasons for certain deviations from former procedure, including the abandonment of the usual *Conversazione* at the Suffolk-street Salon. While, owing to straitened incomes, the society might expect a large number of resignations during the year, these would probably, he thought, be balanced by a corresponding influx of new members. At the chairman's invitation, a lady present narrated a remarkable case she had received at first hand of the repeated appearance of a deceased soldier to his mother before the latter had been made aware of her loss through the ordinary channels. This led other members to recall striking experiences with which they had been closely associated, and an interesting exchange of ideas in regard to the character of such manifestations followed.



# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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For Members ONLY. Free.  
Seance for Clairvoyant Descriptions ... MRS. WESLEY ADAMS.  
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Psychic Class ... MR. W. J. VANSTONE.  
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THURSDAY, October 26th, at 7.30 p.m.—  
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For further particulars see page 338.

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day afternoon seances for illustrations of clairvoyance, and both Mem-  
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of which is given from time to time in LIGHT, and where they can  
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Subscriptions should be made payable to the Hon. Treasurer,  
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "Light."

D. ROGERS, Hon. Secretary.

HENRY WITHALL, Hon. Treasurer.

The subscriptions of new Members and Associates elected  
after October 1st will be taken as for the remainder of the  
present year and the whole of 1917.

## Mediumistic & Psychical Experiences

BY  
ERNEST A. TIETKENS.

CONTENTS:—Preface; Early Mediumistic Experiences;  
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Transition.—Symons.—Killed in action, October 1st, 2nd Lieut. Douglas Symons, 20th London Regt., aged 28 years, elder son of Mr and Mrs. G. R. Symons, of 16, Weymouth Avenue, Ealing, W.



# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT."—Paul.

No. 1,867.—VOL. XXXVI. [Registered as] SATURDAY, OCTOBER 21, 1916. [a Newspaper.] PRICE TWOPENCE.

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## NOTES BY THE WAY.

Miss Evelyn Underhill has become so well and favourably known as a writer on mysticism that her latest work will find a welcome in many quarters. It deals with the life and teachings of Jan van Ruysbroeck, and contains three of his most important treatises, *viz.*, "The Adornment of the Spiritual Marriage," "The Book of Supreme Truth," and "The Sparkling Stone" (translated from the Flemish by C. A. Wynschenk Dom). In the course of her introduction, Miss Underhill expresses the view that Ruysbroeck was one of the few mystics who have "known how to make full use of a strong and disciplined intellect without ever permitting it to encroach on the proper domain of spiritual intuition"—a notable distinction, for the intellect is a rebellious and dominating quantity in many who aspire to live and teach the life after the Spirit.

Ultimate truth, he says, is not accessible to human reason; "the What-ness of God" we can never know. Yet this need not discourage us from exploring and describing, as well as we can, those rich regions of approximate truth and life-giving experience which await us beyond the ramparts of the sensual world.

M. Maeterlinck, whose recent excursions into occult and mystical regions outside his own peculiar province in these matters have been distinctly disappointing to some of his admirers, is mentioned as having popularised the idea that Ruysbroeck was an "ignorant monk," who became in his ecstasies a profound philosopher. Ruysbroeck, of course, was a man of great learning, and, although distinctly inferior in mental capacity to Swedenborg, he appears to have been far less limited than the Swedish philosopher in his perception of the spiritual depths of human life and experience. He was born in 1293, and died at the age of eighty-eight, and this is the first appearance in English of the three important works mentioned. The book is published by J. M. Dent and Sons, Limited, at the price of 4s. 6d. *net*.

In some interesting notes, published in the "Agriculture Journal" of the Union of South Africa for February, 1914, upon the recurrent droughts in Waterberg, a district of the Transvaal, it is stated that the terrible heat produces some singular effects upon the human body and its immediate surroundings. The hair becomes so charged with electricity that stroking it lightly with the hand evokes a crackling shower of sparks. The swishing tail of a horse crackles incessantly, the hairs become wire-like and stand out in stiff bunches; at night the flanks of the animal appear surrounded with miniature auroras, the result of the electrical discharges from its coat. If the canvas of a tent

is rubbed with the tips of the fingers a current of electricity is generated that can be felt in the hand. Conditions such as these would be extremely favourable for the occurrence of psychic phenomena. As is well known, the force utilised in the production of manifestations is of an electrical or magnetic nature, and the sitters and medium are often heavily drawn upon in order to provide the necessary supply. In the dry and electrical atmosphere of Waterberg there would be very little depletion of the circle, and better results would probably be obtained with less fatigue to the medium than is the case in this country with its cloudy skies and humid air. It would be interesting to know if there are any Spiritualists in this part of South Africa.

\* \* \* \*

Those who take up a supercilious attitude towards the democratic aspects of Spiritualism should remember that most of the great revelations have come from the unlearned. The scholastic attitude has been almost invariably conservative to the last degree. The schools were committed to bodies of doctrine which it was to their interest (as it seemed) to maintain intact, and they have fought obstinately against any incursion of knowledge from without which might disintegrate their thought-structures and lay many treasured doctrines in the dust. The revelation of a world beyond the grave and of the activity of its people in the affairs of this world came through the populace accustomed to know facts when they saw them, although untrained in the art of giving them presentable and scientific forms. Only in the democratic way could the truth have become known. Wedded to forms, and by preference to forms having the sanction of age and usage, the learned world fought strenuously against the new ideas, but it is at last being forced to accept them, often with a wry face. The unpalatable truth has often been refused until it had been re-christened. The name had to be altered or the schools would have none of it. Mesmerism had to become hypnotism. Spiritualism may have to pass in under its own title, for even many intellectual Spiritualists have been unable to coin for it a name that shall be more exact and unobjectionable. It has not been with them merely a matter of pandering to a prejudice. They have sought for a greater precision in terms for which we must now trust to more advanced thinking.

\* \* \* \*

An article, "Process or Person," in the "Times Literary Supplement" of the 5th inst. finely handles a subject which, in some of its phases, has been more than once dealt with on our leader page. We quote the concluding passage:—

Are we inconsistent now when we fight for person against process, when we, too, make a great machine of our men so that they may withstand the German practice of their mechanical theory of life? We shall be inconsistent if we allow the process itself to destroy our belief in persons; if, for instance, the Germans become to us merely items in a machine, and not men. We are fighting to prove to them that they are men like ourselves, with the same imperfections, and not lifeless parts of a



perfect and irresistible process. We must never let their belief in their own super-humanity convince us that they are not human. We have seen the German prisoner on the Somme films—what a pathetic and helpless human being he is when he is freed in his captivity from the German machine. Then he comes to life, and, in his loneliness and helplessness, the dark superstitions of his modern enlightenment fall away from him. One of these prisoners, sitting dazed among his enemies, a mere lost part of a broken machine, is offered a cigarette by an English soldier. In a moment his face is beautifully lit, lit with the sudden glory of the truth that men are men and in their humanity triumphant over any process that would make them less than men.

### LONDON SPIRITUALIST ALLIANCE.

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Addresses will also be given in the Salon in the closing months of the year, as follows:—

Thursday, Nov. 16—"Egyptian Religion: The Book of the Dead," by Mr. J. H. Van Stone.

Thursday, Dec. 14—"Psychic Science in Serbia," by Count Miyatovich (political and other engagements permitting).

### MEETINGS AT 110, ST. MARTIN'S LANE, W.C. FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, October 24th, Mrs. Wesley Adams at 3 p.m. No one will be admitted after that hour. (See notice below.)

PSYCHIC CLASS.—Thursday next, October 26th, at 5 p.m., lecture by Mr. W. J. Vanstone, Ph.D., on "Phases of Mediumship." (See below.)

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, October 27th, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, October 27th, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends, for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

### Lectures by Mr. W. J. Vanstone, Ph.D.

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November 9th.—The Hindoo Phase.  
" 16th.—The Islamic Phase.  
" 23rd.—The Chinese Phase.  
" 30th.—The Persian Phase.  
December 7th.—The Egyptian Phase.  
" 14th.—The Greek Phase.

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Oct. 27th.—Homes, Institutions and Occupations.

Nov. 3rd.—Education and Progressive Development of Spirit People.

" 10th.—Language and Methods of Communication.

" 17th.—Work in Connection with the Physical and Psychical Worlds.

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Dec. 1st.—Angelic Ministers, Guardians, Guides and Associates.

" 8th.—Religious Ceremonies and Worship.

" 15th.—The Responsibility of the Individual Self to the Whole Universe.

### RECENT DEVELOPMENTS AT THE GOLIGHER CIRCLE.

By W. J. CRAWFORD, D.Sc.

Some of the readers of LIGHT will, no doubt, be interested to hear how the circle for physical phenomena, with whose assistance I carried out my experiments, has been getting along during the summer months. I am glad to say there has been nothing but progress. The phenomena are now as powerful as they ever were. New phases are continually occurring and being looked into.

I am publishing shortly a book containing an account of my experimental investigations, and in this I have put the results obtained, so far as I have been able, into logical sequence. I have also described a considerable number of further experiments than were given in LIGHT at the time, when considerations of space caused much curtailment. The results of clairvoyant descriptions are added, with my final conclusions regarding the production of phenomena so far as such were reached up to the middle of this year.

I have in nowise altered my main conclusions regarding the method of production of the phenomena. All facts go to show that psychic arms project from the medium—not arms in the sense of the human arm, but projections which, though invisible and impalpable, can nevertheless become rigid and levitate tables, can hit the floor and cause raps, can pull the table about the room, can psychically "touch" the sitters, and so forth. Psychic force is not straight line projection of invisible rays or anything of that nature. Phenomena are produced by an invisible structure which is itself filled out by psychic force; that is to say, psychic force is that force which is exerted along a psychic structure and fills it out or makes it rigid or semi-rigid, thus enabling the structure as a whole by its motions to effect phenomena. The interested reader will find the question somewhat fully discussed in my forthcoming book, "The Reality of Psychic Phenomena."

I now indicate a few of the very late types of phenomena which have occurred at the circle. The medium, let me say, is in perfect health, has grown considerably during the last two years, and seems in every way to agree with and thrive upon her psychic experiences. She is not at all of the nervous type. Intelligent, educated and willing, she is quite a normal young woman in everything outside her extraordinary mediumship.

At a circle held a few nights ago a new levitation occurred. The table turned over on its side with edge of surface and two legs on the floor, and surface remote from medium. Then it levitated in that position (fig. 1), remaining up for about half a minute, with lowest edge about a foot above the floor. The surface (S) was about 4ft. from the body of the medium.

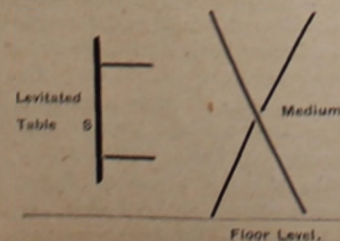
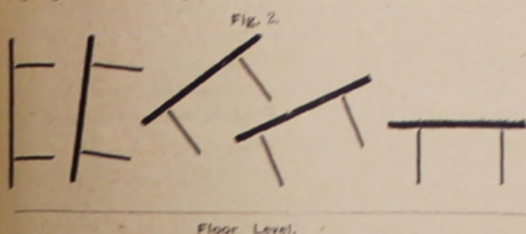


Fig. 1.



It levitated again in the same way and then turned over in the air, slowly, bit by bit, and jerkily, until its surface was horizontal and it had attained a normal levitated position. Fig. 2 gives successive positions.



New trumpet movements and levitations are in evidence. The circle possesses a thin metal trumpet, made up of two parts which fit into each other telescopically. At the beginning of the séance this is placed upright on the floor between the medium and her father, and stands about thirty inches high. After a time it begins to slide along the floor, in an upright position, and keeps moving until it reaches the table. The phenomenon borders on the weird, and never fails to excite the wonder of beholders, for it is the strangest of sights to see the trumpet moving majestically along with no visible motive power. When it reaches the table it is thrown underneath and the two halves are pulled apart (not without a great tussle, for they fit tightly together), and each in a short time projects beyond the table on the side remote from the medium, a distance of between three and four feet from her, floating in the air.

The two halves float about, beating time to tunes, just like the batons of a conductor. They also knock and rap on each other and shake hands with the visitors, this last being effected by the visitor grasping the nearer ends. It is surprising with what a forcible psychic grip the lower end is held. The trumpet can be twisted and pushed, but the grip on the other end does not relax. The pair of trumpets often remain in the air for from three to five minutes.

Another recent development is that relating to psychic "touching." This has improved very considerably of late. All the visitor has to do is to place his foot within the circle, preferably with sole of boot upright, when he is "touched" as much as he desires on the sole. He can thus by the sense of feeling distinguish how the ends of the rapping rods are modified to suit light raps, blows, the bouncing ball, the scraping, the continuous push, &c. It is surprising how quickly the end of the rod is made to vary from hardness to softness and *vice versa* to suit the different types of rapping phenomena. Another type of "touching" quite recently developed is that where a visitor stretches his leg into the circle and the invisibles push outwards continuously on the sole of his boot until his leg is ejected from the circle. The pushing body feels like a big blobby mass of matter varying in hardness and size from instant to instant.

Besides the above-mentioned examples there are many other interesting things happening at the circle, upon which I am keeping an observant eye. I find that in psychic research (which is a very interesting development of science, to which I wish I could devote more time), it is best to go cannily, and to let things simmer in the mind. I have encountered a few mysteries of late, especially with regard to reaction, and I find that the simmering mental process is the one that counts and solves things. It is strange, and perhaps suggestive, that when I have been giving some thought to any of these psychic problems, and have been puzzled over some particular point, something nearly always spontaneously happens at a succeeding séance which affords me the clue needed.

UNDER the stars all men are idealists.—COLIN McALPIN, in "Herminal."

LET us get rid of the odious barbarism that this is our one chance, our only "day of grace." Let us make no terms with the odious lie that God helps no more when this poor world is left, and that His children help no more, however much they found their heaven in helping here.—J. PAGE HOPPS.

## A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 23RD, 1886.)

What are the conditions of successful psychical investigation? How shall a man not only see for himself these fugitive phenomena, but penetrate below the surface to the truths they conceal? How shall he assimilate those truths that he needs for his soul's sustenance—"losing the world, gaining his own soul"? Mr. C. C. Massey [in his essay on "The Relation of Faith to Evidence in Mystical Experience"] tells us at the outset. "Faith is the condition of evidence; the key to the gate of the invisible world." This much abused word "which modern Rationalism opposes to evidence," is the condition *sine qua non* of success. Un-faith (*infidelity*) is "a positive condition which is not only unfavourable to the production of evidence, but also fatal to its right estimation." What Mr. Massey calls "faith" is a pre-disposition and attention, a sympathetic state of mind which establishes between an observer and a medium a rapport without which no results are to be had that are worth the having. So when the dispassionate critic makes a merit of the absence of prejudice in his mind he does well. It is conceivable that this negative side may render him harmless; it may even enable him to get personal experience under exceptionally favourable circumstances. But, it may be, as Mr. Massey well points out, "that this negative qualification is not enough, and . . . there is need of a positive sympathy" before any real progress can be made.

Even in the simpler forms of investigation into psychic phenomena the presence of a person who does not possess this quality will paralyse the psychic power of the ordinary medium. In every circle there is probably "a blending of the spheres" (as Mr. Massey points out without adopting the expression) before any results are obtained. How often have we noticed that in a circle, say of a dozen persons, where all is going well, no sound will be heard near a given sitter. The table is alive with raps all round him, but in front of him, and on either side of him, it is dead. The psychical current that proceeds from the medium is stopped by him and returns each way to its source. It cannot pass through him. He is a psychical non-conductor. If that man goes to a medium with the strongest desire to witness phenomena alone, bringing with him this deterrent attitude of mind which is the antipodes of Faith, he will most probably fail, unless he is fortunate enough to meet with a fully-developed psychic whom his coldness cannot wholly chill. "I should say," says Mr. Massey, "that the most unfavourable disposition to take to a medium is *suspicion*, and the most favourable is *confidence*." But this is to deliver oneself over a prey to the deceiver! Yes, such men do get taken in. I agree with Mr. Massey; they do. I also agree with him when he adds, "I believe that their success will be, on the whole, of such an amount and character as more than to compensate for these disadvantages. The best evidence is above the level at which extremely exact and cautious observation is important." I would go further and say that the success of the man of faith will be on a very different plane from any that may be achieved by the man of doubts, for he alone will be able to profit by what he sees, or to raise himself by it to any higher plane of thought. He alone can penetrate through phenomena to the truths beyond, for he possesses "the key to the gate of the invisible world." It seems to be forgotten very often that a man is intrinsically no better for an intellectual belief in certain objective facts. In assuring himself of their existence he has given proof of the possession of certain powers of mind: that is all. Supposing him to be wholly right intellectually, he may have got out of Spiritualism all in it that is worthless except on the material plane. If he be a perfectly good Spiritualist, as the word is unfortunately used, he may be, as a man, morally worse than he was before he became acquainted with the phenomena called, and very wrongly called, spiritual. There is no necessary *spirituality* in the most pronounced *Spiritualist*.

—"M. A. (Oxon)" in "Notes by the Way."



OFFICE OF "LIGHT," 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, OCTOBER 21st, 1916.

## Light:

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## THE HIGHWAY AND THE BYWAYS.

The work of those who seek to place the subject of Psychical Research before the world on sound and sane lines is hampered not only by the natural difficulties which beset all sciences at their beginnings, but by the perverse ingenuity of those who attach to the question all kinds of fanciful and often absurd theories and speculations.

In an article by Miss H. A. Dallas, entitled "The Trend of Psychical Research," which appeared in "The Quest" in October, 1911, and which has since been published as a pamphlet (John M. Watkins, 6d. net), she makes the following quotation from Sir William Herschel:—

We ought to avoid opposite extremes. If we indulge a fanciful imagination and build worlds of our own we must not wonder at our going wide from the path of truth and Nature. On the other hand, if we add observation to observation without attempting to draw not only certain conclusions but also conjectural views from them, we offend against the very end for which only observations ought to be made.

Those are the lines on which many of us are seeking to proceed, for, as Miss Dallas wisely remarks, Herschel's maxim in regard to his own branch of science is equally applicable to psychical science. In looking forward to the final synthesis to be based on the accumulated facts she observes:—

Three conclusions which I believe we are warranted in expecting to find established in any future synthesis are:—

1. The reality of an unseen universe of intelligent life.
2. Man's survival of bodily death.
3. That communication takes place between the (so-called) living and the (so-called) dead.

Although only five years have elapsed since the first appearance of the article under notice, the developments and discoveries which have taken place along the line of rational and scientific investigations in Spiritualism have immensely strengthened the conclusions to which Miss Dallas points. New facts have been garnered—facts so momentous that some of the more conservative psychical researchers have been led to abandon their attitude of philosophic doubt and admit that the conclusions to which those facts point are unescapable. New light has been thrown on the general question of psychology as it affects the subject of mediumship, and we are measurably nearer the recognition of a phase of mediumship illuminatingly described by Andrew Jackson Davis in "The Present Age and Inner Life," a long neglected rationale of so much that puzzles and confuses the inquirer who is in search of truth and not of speculations, however romantic and seductive.

We have witnessed of late years issuing from the Press, side by side with the recorded facts of Spiritualism and the scientifically reasoned conclusions of Psychical Research, a mass of literature which may be classed under the general head of "Revelations." Intermingled with many truths and lofty ethical teachings we find in many of these more than a trace of something foreign to a reasonable and intelligent judgment. There are clear suggestions of pathological and abnormal mental states. In his "Table of Explanations" in the book referred to, Davis cites at considerable length a typical example. A lady called upon him with a long communication which had been "given" to her. It was in the form of a scroll, addressed to Davis, directing him to found a new community to be called "The Hartford Community," and setting forth in great detail the principles upon which it was to be formed. There was a whole ritual of observances, there were plans and specifications for the upbuilding of dwellings, workshops, offices, stores, factories and a Temple. It was all tremendously serious and methodical, giving rules for the life of the community to be formed. And it was all totally impracticable and Utopian.

Davis, like many other spiritual leaders, must have been troubled with a good deal of this sort of thing—"revelations" which, however admirable in sentiment, were quite out of relation with the practical order of life. But his attitude was eminently sensible and kindly. Writing of the "scroll," he says:—

To most persons this case would appear explainable on the obscure hypothesis of insanity or self-deception. But when the case is fairly viewed, it cannot fail to impress the mind with a doctrine of spiritual intercourse. Such an instance is very demonstrative of the truth of assertions made respecting it, *viz.*, that the medium was spiritually impressed to believe herself an amanuensis for Emanuel Swedenborg, and that she was controlled in reality to write and paint as she did. But as to the identity of the spiritual personage who professed to form through her hand a "Hartford Community," and as to the asserted valuelessness of his communications to the world, another conclusion is rationally unavoidable. The whole matter, I think, was dictated by a person (or spirit) who was once thoroughly imbued with the doctrines of Anna Lee, but has since experienced a change of sentiments on several divisions of the social question—is intent upon the propagation of his new system in the world—and took possession of this medium without any necessarily evil intention, but simply with the *one* idea, like many terrestrial minds, of presenting his own peculiar plan of social harmony to mankind.

In the course of some further remarks Davis expresses the view that the case is folded in no mystery, but is instructive as an example of what he terms "psychologic" mediumship, by which he means those cases where mediums instead of setting forth an idea from the standpoint of their own individual judgment and perception are psychologised by other minds, or by the floating atmosphere of thought and opinion about them. Such cases are so numerous to-day that it seems a useful work to furnish something in the nature of an explanation which may be very widely applied.

In considering the question of mediumship, on which our whole case rests—on its objective side at least—we are taught the necessity of a general cultivation of self-initiative, intelligence and critical judgment both on the part of mediums and those who study the results of mediumship. And in reviewing the larger question of Spiritualism or Psychical Research, we may gather the necessity of concentration on its vital issues, and the cultivation of a resolute resistance to be drawn into bypaths. The three conclusions which Miss Dallas gives are ample material for the energies of most of us. To place them on a broad and unassailable basis in the thought of the time is an infinitely more valuable work than the discussion of the many



speculative doctrines which beset our way and obscure a clear perception of central truths.

The trend of psychical research should be, and indeed is in the case of all persons who are pursuing it practically and rationally, towards a clear understanding of the main issues as they affect human destiny. Concentration upon these fundamental things will bring solutions to many or most of the smaller problems. We may even find that the "wild and weird" things which have such a fascination for many persons are simply part of a phantasmagoria, the outcome of the mind's activities when not intelligently directed—the "mouldings of dream fancies." And with such a discovery will come a clearer realization of the "creative power of the spirit" and of the need of a wise discrimination between Fancy and Reality.

## PROBLEMS OF THE UNSEEN WORLD.

DR. POWELL ON MATERIALISATIONS.

An excellent audience for an evening lecture in these days, numbering fully two hundred and fifty persons, gathered in the small Queen's Hall, Langham-place, W.C., on the 12th inst., for the opening of a course of seven lectures on "Problems of the Unseen World," arranged by the Blavatsky Lodge of the Theosophical Society, in order, as the chairman, Mr. M. St. John, wisely said, "to assist at this time in restoring belief in the supernatural, or rather the super-physical."

Mr. Ellis T. Powell, LL.B., D.Sc., one of the Council of the L.S.A., at very short notice kindly took the place of Mr. J. Hewat McKenzie, who was billed for the two opening lectures, but was not able to return from the United States in time. The lectures, we understand from the organisers, were really inspired by Mr. McKenzie's public effort at Steinway Hall and Queen's Hall last year.

Dr. Powell, who introduced himself as a blunt, business man, claimed that as a lawyer accustomed to weigh evidence, and as a scientist possessing the highest degree of the London University, he was qualified to claim a hearing on a subject which he had investigated for many years experimentally; that all the matter he would lay before his audience on the subject of his lecture, Materialisation, was based on sound evidence, and that so sacred did he regard it, that not for all the gold of Arabia would he deviate by a jot or tittle from thoroughly well-ascertained facts.

Materialisation was sometimes called a less important phase of psychic phenomena, but it was not necessarily so. It formed a sound foundation on which to build further knowledge, for sceptical scientists might explain many things away as the action of mind upon mind, but when solid forms appeared where a few minutes before nothing had been seen, these phenomena could not be so dismissed. Quoting from Sir Wm. Crookes' "Researches" on the subject forty years ago, which was the first scientific examination made in modern times, he showed how carefully the eminent scientist, by all kinds of tests, thoroughly satisfied himself that the materialisations with his medium, Miss Cook, were genuine. Dr. Powell had himself attended over a hundred materialising séances, under test conditions, with select persons of legal, medical and scientific ability; on many occasions he had seen discarnate friends whose features possessed very marked peculiarities, quite impossible of imitation, as well as witnessing in circumstances of the utmost pathos recognitions of others by various sitters. The lecturer dealt briefly with the process, the gathering of vital force from the medium and sitters, and the weaving of it into a garment for the spirit to display itself, the impossibility sometimes of the spirit operators being able to do more than gather the force and show an arm or face, owing to inharmonious or unsuitable conditions, and the complete success at other times, which resulted in a form which could walk and talk, and even be touched.

Those most recently passed over were often able to materialise better than those who had passed on for twenty years or

more, as they remembered more clearly the appearance by which they were known to their friends on earth. The lecturer pointed out how difficult we should find it, even in this life, to describe ourselves to anyone as we appeared twenty-five years ago, and the same limitation applied to discarnate beings. The right sympathetic condition, non-actinic light, the absence of violent emotion, and loss of vitality, causing a drop in temperature of ten or fifteen degrees below that of the surrounding atmosphere, the strong breeze which often heralded the phenomena, the reproduction of the physical condition as at death, if this was recent, dematerialisation, or the gradual fading out of the form, and the condition of the medium, were all points ably and clearly dealt with, concluding with F. W. H. Myers' dictum that all these psychic facts must be brought within the range of ordered law.

Dr. Powell frequently illustrated his scientific claims by practical illustrations from his own experience, and won hearty applause from his audience by his masterly grasp of the subject, and by his direct, forceful and fluent presentation.

In the latter part of the lecture he compared his experience and that of others to that which the writers of the Gospels evidently possessed, and claimed that the facts of the Transfiguration, of the Resurrection and subsequent appearances of Jesus, were in complete harmony with present-day scientific conditions, necessary to procure similar results. The Church had a mighty lever in her hands, if she but knew it, in the facts of psychical research, which would fill her pews and convince her hearers that she had a grip on reality. In the sure knowledge of those just behind the veil, the world had the greatest means of consolation in face of the desolation of to-day.

Not often has this subject been dealt with and sustained on such a high plane as Dr. Powell was able to do in his lecture. The audience who assembled, drawn perhaps by curiosity, were caught up by his fine appeal, and helped to realise the tremendous significance to the future of the Christian religion of this often despised phenomenon of the séance room. Many questions followed, which were ably answered, and a most hearty vote of thanks was accorded to the lecturer.

B.

## TELEPATHY AND SUFFERING.

A thought which, to sufferers and their friends, should be a source of great comfort and support is given expression to by Mr. J. Arthur Hill in the course of his article in "Bibby's Annual" on "Telepathy and its Implications." He says:—

One of the puzzling things of life is the suffering of secluded invalids, which few outside the close circle of relatives are aware of. This suffering often seems useless, cruel, utterly incomprehensible. A girl of five has a fall, and the spine is injured; she dies at fifty after a lifetime of gradual succumbing to Pott's disease; a sweet-natured woman, surrounded by her like, none of them seeming to need such discipline. I am thinking of an actual case known to me. Where is the sense of it? Does it not seem reasonable—and necessary if we are to see any sense in it at all—to suppose that somehow or other, we know not how, that sufferer is benefiting others, telepathically? Her fortitude, her patient gentleness, are flung wide abroad into the mind of the world, influencing, in however small degree, the lives of an innumerable host. So with the brave lads at the Front. The patient fortitude of a wounded man in the No Man's Land between the hostile lines, alone, unrescuable, unheard, practically unseen, lying perhaps face down in grass and mud—that fortitude is not lost. It is not confined, even, to benefiting the soul whose character is being disciplined, for this world or the next, as the case may be. It has a wider scope. It affects other minds telepathically. Every particle of matter in the universe attracts every other particle; shall, then, a nobler thing be less potent in its reach? Surely not! The mind rays out its power; the world is permeated and changed. . . . This, then, is one of the implications of telepathy: the solidarity of humanity, our psychical connectedness. We are branches of one vine, as the Master said, members of one body.

THE old adage is true: None is so blind as he who will not see. As the swine value not pearls, so cares he not for the gems of truth, however beautiful and costly they may be.—ISAAC KINLEY.



## VOICES FROM BEYOND THE VEIL.

A MESSAGE FOR THE TIMES.

BY ERNEST MEADS.

A stone's throw from one of the busiest thoroughfares of London, in an old graveyard, now laid out as a garden, in which the bodies of more than one celebrity lie buried, stands a church, within which the richly stained glass tempers the bright light of day and the visitor experiences that atmosphere of peace and upliftment which makes of these old buildings veritable oases offering rest and refreshment to those passing through the desert of the material world outside. Upon the church walls are memorials of soldier heroes who died in the Indian Mutiny, and it was after reading some of the inscriptions that my companion passed under the control of one who said:—

Jimmy! Have you ever heard of drummer Jimmy of the old 37th?

The sergeant says: "Keep in step, not too fast or too slow; give a good left to keep them in step." When the men were weary they got along better with Jimmy at the head keeping the step up with his tap on the drum. And now, when the bullets whistle and the hearts go out to the loved ones at home and the steps flag, I go on beating still; we are going to have a firm left.

My mother prayed for me when I left and I never forgot it, and her last words, "God bless you, Jimmy! Beat hard and keep the left firm," rang in my ears in the last charge I made on earth.

The bodies are left behind but we go on to a city not made with hands. We fought our little battle, and o'er the hills we tramp.

Greater love hath no man than this, that he lay down his life for his fellows. When the night shows darkest, the light of home and peace shines brightest.

Another spirit then spoke:—

Mystery upon mystery! Men say, why this bloodshed? Where in the time of our need is God's love? But I say that love abundant is to be seen amidst the misery and pain. The Master worketh in a mysterious way; but the time will come when His marvellous ruling will appal the world. It could be done in no other way. The curtain has yet to rise on the last act when all complications will be seen and made clear. Now we see through a mist, then all will appear in the full light of what He taught. His teaching must be heeded, though by no other way than this—by bloodshed. All mystery shall be cleared away in the last act for those that toil on in faith and in trust. Time is not known in eternity, all is well; the world shall be purer and Love omnipotent shall shine over all generations. The Master's love is now evident in a new form, all will be right.

Again the control changed:—

O wonderful revelation! They tell me that the universe is filled with hatred and malice, but I see it not. I see a wonderful manifestation of the Master's love. I see men who lived but for themselves and who would have died in sin—I see them in thousands leaving all earthly loves, I see them leaving riches, I see them laying aside what is most dear to them, I see them going with tears trickling down their faces, and hearts throbbing high, I see them saying "good bye." Is it for pleasure? Nay! Is it for gratification? Nay! A prayer rises from their very hearts, "Protect those I leave behind." It is not in ones or twos, not isolated individuals, but in their tens of thousands they go to lay their lives upon the altar for those they love.

What a teaching to the world of the Divine!

Where and when the history comes to be written of these terrible times, the predominant note will not be hatred but love: love will be seen to be the greatest thing in it all. Men offering their lives for love.

For a lack of success the fool will find a thousand excuses, yet the wise man will not look for excuses but for faults in himself, faults both of omission and commission, not only on the surface but below it; and when they are recognised they can be cured. No one who has his own progress at heart, whether as a business man or as an evolving spirit, will be unwilling to learn; but against the dead wall of self-satisfaction there is not much save time and distress will prevail.—"Nerve Control," by H. ERNEST HUNT.

## BECAUSE OF THE ANGELS.

BY THE REV. F. FIELDING OULD.

St. Paul bade the women cover their heads in church "because of the angels." In the Apostle's day a modest well-behaved woman would wear a veil or hood in contrast to the elaborate coiffe with combs and jewels of the fashionable dame. "Jezebel tired her head" before leaning out of a window to drop her witticisms on Jehu. In the churches where many were invoking the name of the Supreme there would naturally be angels present, a "cloud of witnesses," and St. Paul would have the women more than usually careful to observe a modest demeanour. To do anything or leave anything undone "because of the angels" would seem to the majority of Christians to-day fantastic to the last degree. Angels with most of them are no more to be reckoned with than fairies, elves, gnomes or mermaids, and St. George has more claim to consideration than his fire-breathing dragon, a fine subject for a Christmas card and capable of pleasing presentation in a stained glass window, but mere poetic vapouring when compared with a stockbroker or a taxi-driver. It is the endeavour of the man of God throughout the ages to combat this error, to anoint the bleared eyes and to insist upon the reality and nearness of the unseen. "It is the service of the prophet," says Watson, "not to rebuke sin, nor to instruct in virtue, but to give the world a radiant idea of God" and with God, so far as man can apprehend the vision, the unmeasured splendour of the environment and activities of that radiant Being. How often one has felt on leaving a scene that the roof has been lifted off the world: there are the streets, the evening papers, the crowded buses as before, yet all is different "because of the angels." It is a pity that many who daily proclaim their belief in the "Communion of Saints" so little realise its implications. "Some have entertained angels," even in London, not with "bodies like the beryl and eyes like lamps of fire" certainly, but disguised as a man who should don his overalls before descending into a coal mine, but nevertheless with such a word in their mouths as proclaims them heralds of the King.

It is a pity that we cannot see our "fellow servants." It might cure our ridiculous pride to know our present extreme insignificance in the graded hierarchy of creation. Perhaps the snobs, too, would cease to be impressed by the thrilling news of the "smart set" reporter, that he saw "the Hon. Bob and Lady Gwendolen lunching at the Ritz." To see an object truly there must be a background to give a key to its tones; to know a man one must see him in his usual environment; his room and his friends will infallibly reveal what he is; and to estimate our common labels of "good," "bad," "great" and "small" at their actual value we must see, at all events mentally, the greater whole in which this world "spins like a fretful mill."

## FAITH'S TRIUMPH OVER FEAR.

Out of the many pages of martyrology we can gather many proofs that religious faith can overcome the fear of death. Take, for instance, the case of Archibald Campbell, first Marquis of Argyll. He was found guilty of "high treason"—a comprehensive term in those days—and sentenced to death by beheading at the Cross of Edinburgh on May 27th, 1661. All through life he had been a somewhat nervous and timid man, but after his condemnation he said, "I am as content to be here"—among the prisoners in the Tolbooth—"as in the Castle, and I was as content in the Castle as in the Tower of London, and there I was as content as when at liberty, and I hope to be as content upon the scaffold as in any of them all." Faith triumphed over fear, and to the very end of life he bore himself with a gallant equanimity. He slept with the utmost composure during the two nights that intervened between his sentence and its execution, as was proved by David Dickson, who shared his cell. On the scaffold, which he mounted without trepidation, he was perfectly unperturbed. His physician felt his pulse and found it beating at the usual rate, regularly and strongly. A preacher in the surrounding crowd, George Hutcheson by name, called to him, "My Lord, hold your grip siccar." "Mr. Hutcheson," Argyll replied, "you know what I said in the chamber, I am not afraid to be surprised with fear."

—"The Adventure of Death," by ROBERT W. MACKENNA, M.A., M.D.



## THE TEACHINGS OF HINDUISM.

Referring to the allusions to Hinduism in "Notes by the Way" (p. 313) Miss E. Stephenson (Oxford) writes:—

Hinduism is the religion *par excellence* which recognises the immanence as well as the transcendence of God, and which teaches that He must be approached in the common acts of daily life. It is called the religion of Dharma or duty.

The life of man is divided by it into periods—

The student period, in which his dharma is to obey; the householder period, in which it is to rear children and to do his duty according to his station in life; the forest-dweller period, in which, "having discharged his debts to the teachers, the ancestors, and the Gods," he is counselled to "place the burden of the household upon the shoulders of his son and live in retirement, with mind impartially benevolent to all, and freed from all touch of competition."

The above passage is quoted from the "Manu Smritih," or the Institutes laid down by Manu, the founder and law-giver of the race. We notice that ere the man may retire to the jungle, he must have discharged his debts. These debts or duties are set forth by Manu according to the station in life which each man occupies.

Here are a few passages:—

"The Brahmana should study diligently, day after day, the sciences that expand the higher mind, and that promote the national wealth and welfare.

"The whole duty of the Kshatriya (ruler and warrior) is the protection of the people, charity, the sacrifices whereby communion with the Devas and purification of his nature is performed. . . . By his fostering care and nurture of them, and by the providing of education and livelihood, the King is the real father of his subjects."

The Vaishya, or agriculturist and merchant, has his duties—"charity, sacrifice, study, the breeding and dealing in cattle and domestic animals of all kinds, all the ways of trade and commerce, banking and agriculture."

Below these castes, often called the "twice born," is the shudra class, consisting of young souls newly entered on the path of human evolution. "The Shudra can do no wrong" (because he has not yet developed the moral sense). "He has no duties to perform as the others have."

As regards the science of Yoga, or knowledge of the self—which, as we have seen, none may follow who has not discharged his duties—it leads to the unfoldment of the powers yet latent in man, in order that the Yogi may enter on a higher evolution and become one of the Elder Brothers.

I distinguished just now between the "twice born" and the young soul who has just entered on the human evolution. Do we westerners understand the teaching of those who have given us our religion? Behind the words, "Till we all come unto the perfect man, unto the measure of the stature of the fulness of Christ," there is an inner meaning. No empty words are these: "Be ye perfect even as your Father which is in Heaven is perfect."

Very near to the understanding of these words is the Hindu, with his ingrained idea of the soul, which, life after life, returns to an earthly body that it may learn to govern each sense, to free itself from the death of matter and separation, and thereby to grow to "unity of the faith, and to knowledge of the Son of God."

The undeveloped eye of the labourer sees less than that of the artist; similarly the eye of the artist sees less than that of the All-seeing One, Divine Wisdom, "from Whom no secrets are hid." Life after life has such an One been learning to control the senses, to subdue the personality and to do the will of its Father in Heaven. Life after life is humanity following, painfully learning its lessons, till it, too, shall say with its Elder Brother, "I and my Father are one."

"From the unreal lead me to the Real,  
From darkness lead me to Light,  
From death lead me to Immortality."

THE TRUE FOUNDATIONS.—The sobering influences of great disasters turn men from materialism to spiritual reflection invariably. Nor is it necessary that it should be a catastrophe as great as this world war. In America virtually every great financial panic has been followed by a religious revival. When men have been tried by fire, the fire of bitter experiences, when they have learned the futility of resting only on the concrete things of life, the things apparent to the material senses, and on nothing beyond, they come back to the eternal foundations once more and seek that substance, in which there is "no variableness or shadow of changing," the Divine. Here alone are the everlasting foundations.—L. H. S.

## POLTERGEIST DISTURBANCES IN SOUTH AFRICA.

Mr. Henry Glasse, to whom we are indebted for the account of poltergeist phenomena given in *LIGHT* of September 9th (p. 290), writing from Rosmead, Cape Province, South Africa, sends us the following further particulars:—

When I sent you the letter and newspaper comments upon the hauntings at the house in Port Elizabeth, I was on a visit to that town. I have now returned hither, but wish, in accordance with my promise, to give you what further news I have been able to gather regarding the matter.

The Indians occupying the house left the locality in consequence of the disturbances, the proprietor (occupier) with a portion of the family going into a cottage in South-street, Port Elizabeth, while the obsessed girl together with the principal Indian's mother and others were in a house a few doors further down. I went to the first-mentioned house to see if I could obtain any personal evidence. While waiting, a sudden alarm of fire was raised, and on going to a bedroom the bedding, including the mattress, was alight and rendered absolutely useless. I did not, however, see the fire originate, so cannot vouch for the genuineness of the phenomenon. Two acquaintances of mine, whom I found in the house, assured me that on that same morning, the two of them being together in the yard, where a quantity of utensils and pieces of furniture had been placed, a coffee-pot was thrown by invisible means, striking the leg of one of them.

The girl and other members of the family, including the mother of the principal Indian (who is also uncle to the obsessed girl) have now been sent to the village of Bethelsdorp, about six miles from Port Elizabeth, a minimum of furniture being in the cottage occupied by them, in order that there may be as little destruction as possible. I learn that the disturbances still continue unabated, mugs and food being taken from the children's hands and thrown about. Not only the girl, but others of the younger members of the family also, have developed clairvoyance and see and hear the beings who apparently are responsible for the disturbances. If I should learn anything further with regard to this matter I will communicate my information to you.

## THE SIXTH SENSE.

E. A. S. (Reading) writes:—

After reading carefully the comments in *LIGHT* of the 30th ult. (p. 313) on the Hindu doctrine of evolution several points occur to me as somewhat confirming the suggestions I find there. To quote from *LIGHT*:—

"... one essential condition for cognition of this nature must be the complete suspension of the faculties of sight, touch, taste, smell and hearing. The next condition is the development of the power of concentration to its supreme degree."

From time to time we hear of deaf mutes in whom, as in the case of Helen Keller, the intellectual and spiritual powers are developed to an almost unbelievable extent. It seems as though the withdrawal of sight and hearing has made way for this intense concentration and evolution of the sixth sense.

In a less degree a blind person has an added gift of touch which enables him to read Braille type. The compensation is very wonderful, for when those with perfect sight pass their fingers over the pages, they feel nothing to guide them. The seat of the faculty, we are told, lies between the eyebrows.

I have often wondered why a sensitive holds a letter to the forehead. Some children, otherwise normal, can tell what is written on paper pressed to the forehead. This again seems to throw some light on this hidden faculty. I should be glad to hear what some of your readers think on this interesting subject.

THE MYSTIC OF NATURE.—I had a perfect passion for Nature in all its moods, and a sort of mystic feeling about it. I never felt less alone than when in communion with the holy presence of which I was conscious everywhere in those habitual retreats. I knew what Wordsworth's Nature-worship meant long before I knew Wordsworth; it was exactly my own. I used to feel that the whole landscape was mysteriously alive, and every minutest object in it, every tiny flower and thorn, became to my naive perceptions instinct with heaven. Nor have I lost this entirely. It gave me a view of life which I can only call sacramental, and which has remained with me all through my maturer years and helped to put me where I am to-day, in holy orders in the Church of England and within her sacramental system.—"A Spiritual Pilgrimage," by R. J. CAMPBELL.



## EDISON AND THE CLAIRVOYANT.

## NOTES FROM FRANCE.

The "Annales des Sciences Psychiques" for May, which has just appeared (having been delayed in publication owing to wartime difficulties), reprints from the "New York Times" an article by Thomas A. Edison concerning the medium W. Bert Reese, whose powers he tested in various ways. One of the experiments was as follows: Edison, who at the time was engaged on some research work in connection with an alkaline battery, left the medium in his laboratory, and going into an adjoining building wrote down: "Is there anything better than hydroxide of nickel for an alkaline battery?"

In order to eliminate any possibility of thought-reading, he then concentrated his mind on a problem while returning to the laboratory; the moment he entered the door Mr. Reese said, "No, there is nothing better than hydroxide of nickel for an alkaline battery."

About two years later, Mr. Reese called on the great inventor, who, prior to admitting him, wrote on a piece of paper the word "Keno," in microscopic letters. After the usual salutations, he said, "Reese, I have a piece of paper in my pocket; what is written on it?" to which the medium immediately answered "Keno."

Edison frankly admits that he is unable to explain the phenomenon: he prophesies, however, that the qualities which to-day appear abnormal will be matters of general acceptance in the near future, just as the Roentgen rays, which a short time ago were regarded as something supernatural, are now looked on as in accordance with natural law.

The "Annales" draws attention to a pamphlet entitled, *Guerra Telepathica*, issued by an Italian architect, Mr. Vittorio Galli, in which it is suggested that a union might be formed for the purpose of exercising a collective telepathic force against the enemies of the Allies.

The "Annales" also refers to a recent amendment in the law relating to religious corporations, which has been passed by the New York Legislature, by which Spiritualist associations are included among the legally recognised churches.

I observe that "L'Echo de la Pensée" has resumed publication under the editorship of M. Louis de Bourbon.

D. N. G.

OLIVER CROMWELL AS A MYSTIC.—He was a practical mystic, the most formidable and terrible of all combinations; a man who combines inspiration, apparently derived—in my judgment, really derived—from close communion with the supernatural and the celestial. A man who has that inspiration and adds to it the energy of a mighty man of action: such a man lives in communion on a Sinai of his own and, when he pleases to come down to this world below, seems armed with no less than the terrors and decrees of the Almighty Himself.—**LORD ROSEBURY.**

POISE AND RESISTANCE.—When we have a little toy gyroscope running at full speed it is a very curious feeling to experience the "pull" that it exerts when we try to move it out of the plane in which it is revolving. It almost seems to have some human antipathy to being disturbed, and, indeed, if the fly-wheel be sufficiently heavy, we cannot disturb it, it withstands our utmost efforts to deflect it from its path. So it is with the subconscious; by reason of its long accumulated momentum it tends to revolve in its accustomed plane, and often enough our puny conscious efforts are of no avail to deflect it: thus, as St. Paul so humanly says: "For the good that I would I do not: but the evil which I would not, that I do." That is exactly the "gyroscopic" effect of the subconscious with its unforgetting memory, and we are all aware how it makes us do the things we would not. But although the conscious effort may produce no apparent result and may seemingly fail, yet we know that by just exactly so much that "gyroscopic" effect is modified for the future, and if we continue with our efforts, in fine disregard of seeming failure, we shall inevitably modify the direction of that subconscious swing. Herein is no cause for complaint; our self-acquired bias acts as a sober check on our fleeting enthusiasms and as a sheet anchor when tempestuous gusts might carry us from our moorings. Finally, as St. Paul further says: "Now if I do that I would not, it is no more I [the conscious I] that do it, but sin [the subconscious 'gyroscopic' bias] that dwelleth in me." Sound science and sound sense on the part of the Apostle.—**H. ELMERT HUNT.**

## SIDELIGHTS.

With regard to the forthcoming book by Dr. W. J. Crawford (referred to in his article on page 338) in which he will give a full account of his investigations with the Goligher circle and the conclusions at which he has arrived, we may anticipate inquiries by stating that the work is not expected to appear before the end of next month.

A young sergeant in the R.A.M.C., named James Shearer, who graduated M.D., Ch.M., in the University of Washington, is reported by the medical correspondent of the "Times" to be the author of the most wonderful invention since the X-ray were discovered. Those rays can only give us photographs of solid substances; Dr. Shearer's apparatus, which is now being experimented with in France, reveals cuts, clots and abscesses, injuries of any kind, in any organ of the body. This miracle is achieved by utilising the currents of electricity which the body is believed to generate. If the invention stands the tests to which it is being subjected it should be of the utmost benefit to humanity.

A Gloucestershire lady writes describing a séance at which she received a message from her mother's parents (who died long before she was born), stating that she would be successful in the researches she was making, though they might take two or three years to complete. It was a fact, unknown to the medium, that earlier in the year our correspondent had spent a week in the village in which the bodies of these relatives were buried, endeavouring, with some success, to gain information regarding her mother's family. She could not, however, obtain a record of the burial of a certain great-uncle. In reply to her inquiry on this point, the medium stated that he was buried beside the belfry of a certain church, and mentioned some features of the place, one being that the neighbouring houses were level with the top of the church tower. She has since discovered the town in which this church is situated, and learned that her great-uncle lived in that neighbourhood—a fact which promises well for the success of her inquiries. At a subsequent séance the name was given her of a Dr. Frank Hargreaves, aged about fifty, who had in earth-life been greatly interested in hypnotism. She wonders whether any reader of *LIGHT* knows of such a doctor.

## "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

ONE's chiefest duty here below  
Is not the seeming great to do,  
That the vain world may pause to see;  
But in steadfast humility  
To walk the common walk, and bear  
The thousand things, the trifling care,  
In love, with wisdom, patiently.  
Thus each one in his narrow groove  
The great world nearer God may move.

We love some people with our memory rather than with our hope. They and we have been happy somewhere together, and for evermore they are symbolic of a life that has passed away. There is a melancholy at the core of such friendship. It is stationary, like the moon, and the love in it is a little lame of wing.—**CLIFFORD BAX.**

THE DYNAMISTOGRAPH.—In the course of a communication from Drs. G. Matla and Zaalberg Van Zelst addressed to Mr. Thomas Blyton, of Hendon, they write: "After the Paris congress for psychical research a research committee, headed by doctors of physics, &c., was appointed. The research undertaken relates as yet only to the chief experiment upon which our theory has been based. At the moment we have copy for five hundred pages of printed matter which, however, we cannot publish till the investigation has been completed, although there can be no objection to our informing you that its result must be in our favour. The publication in Dutch can only be expected next year."



# Light:

*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 1,868.—VOL. XXXVI. [Registered as] SATURDAY, OCTOBER 28, 1916. [a Newspaper.] PRICE TWOPENCE.  
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**London Spiritualist Alliance, Ltd.,**  
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**Programme of Meetings for the Coming Week.**

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For Members ONLY. Free.  
Seance for Clairvoyant Descriptions ... MRS. ANNIE BRITAIN.  
NO admission after 3 o'clock.

**THURSDAY, November 2nd, at 3 p.m.—**  
Social Meeting for Members and Associates.  
At 4 p.m. ... MR. C. G. SANDER.  
A Chat on "Hypnotism."

**FRIDAY, November 3rd, at 4 p.m.—**  
Admission 1s.; Members and Associates Free.  
Talks with a Spirit Control ... MRS. M. H. WALLIS.

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For further particulars see page 346.

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WEDNESDAY, NOVEMBER 1ST, AT 7.30 P.M.,  
MR. PERCY BEARD.

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This Alliance has been formed for the purpose of affording information  
to persons interested in Psychical or Spiritualistic Phenomena, by  
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Social Gatherings are also held from time to time. Two tickets  
of admission to the lectures held in the Salon of the Royal Society of  
British Artists, Suffolk-street, Pall Mall, are sent to every Member,  
and one to every Associate. Members are admitted free to the Tues-  
day afternoon seances for illustrations of clairvoyance, and both Mem-  
bers and Associates are admitted free to the Friday afternoon meet-  
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Psychic Class on Thursday, all of which are held at the rooms occupied  
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Rooms are occupied at the above address, where Members and  
Associates can meet and attend seances for the study of psychic phe-  
nomena, and classes for psychical self-culture, free and otherwise, notice  
of which is given from time to time in *Light*, and where they can  
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A Circulating Library, consisting of nearly three thousand works  
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scribers to a copy of *Light* for a year, post free. Inquirers  
wishing to obtain books from the Library without joining the Alliance  
may do so at the same rates of subscription.

Information will be gladly afforded by the Secretary, at the Rooms,  
110, St. Martin's-lane, W.C.

\* Subscriptions should be made payable to the Hon. Treasurer,  
Henry Withall, and are due in advance on January 1st in each year.

Notices of all meetings will appear regularly in "*Light*."

D. ROGERS, Hon. Secretary.  
HENRY WITHELL, Hon. Treasurer.

The subscriptions of new Members and Associates elected  
after October 1st will be taken as for the remainder of the  
present year and the whole of 1917.

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Will appear in next week's issue of *Light*, November 4th. In view of the shortage of paper, all those who wish to obtain extra copies of that issue must order them before Tuesday next, October 31st, or they may be disappointed, as we can only print a limited number.

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"First Steps to Spirit Intercourse." By James McKenzie. 24 pages. Price 3d. post free. May be obtained from the Office of *Light*, 110, St. Martin's Lane, W.C.

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THE

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The author gives an account of some of his own investigations into matters connected with psychical research during the last quarter of a century. The largest section of the book treats of automatic writing, trance speech, and other instances of temporary clairvoyant lucidity, for in this department of the subject he considers that the most direct evidence for continued personal existence and posthumous activity will be found. The present book is intended to show that telepathic communication may come through from the other side, and that this view is entitled to critical and careful consideration.

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\* A long and important contribution by Sir Arthur Conan Doyle will appear in our next issue. Those readers who desire extra copies should order them early.

## NOTES BY THE WAY.

In "A Generation Ago" on another page is a quotation from an article which appeared in *LIGHT* of October 30th, 1886, from the pen of Mrs. de Morgan. Her remarks are curiously appropriate to a question discussed in *LIGHT* no great time ago on the origin of the Direct Voice. As will be seen, she suggests, in effect, that the voice begins by being more or less identical with that of the medium, but as development progresses the part of the medium becomes less and less evident in the manifestation: "it seems as if the increase of power had enabled the communicating spirit to project the influence beyond the person of the medium." There is a clue here which some of our more ingenious inquirers (we think particularly of "N. G. S.") might follow with profit. For it is often the case that the objective phenomena of the séance in their beginnings are so closely associated with the organism of the medium that it is difficult to draw the line. Something is picked up and thrown across the room, and the effect on the medium is such as to give colour to the idea that he was himself the fortive agent. Not until he is thoroughly well developed does this connection between the medium and the phenomena become less close and suspicious. But when the conditions of a circle are bad, the power to be used cannot be detached completely from the medium, who becomes involved in the results to what appears a suspicious degree. It is a little metaphysical, this idea that the faculties of the medium may by a gradual process be developed so as to be used apart from his organism, but the exteriorisation of sensibility and the phenomena of the double give us some significant hints.

William Blake, the mystic, and Benjamin Franklin, the moralist, were contemporaries, but they stand in striking contrast in their attitude towards life. Blake was the advocate of self-expression. He would have no disguises, no shifts, subterfuges or conventions. The little cautions and prudences were intolerable to him. "The road to excess leads to the palace of wisdom" is one of his sayings. And again he wrote, "Prudence is a rich, ugly old maid courted by incapacity." "If a fool would persist in his folly he would grow wise." Franklin, on the other hand, was all for discretion, carefulness and foresight. "A pin a day," he desired us to remember, "is a groat a year." Early and provident fear is the beginning of wisdom." He would have us be "canny" in everything, take no

plunges, enter on no adventures without having assured ourselves what the end is likely to be. Blake's attitude was to face the "slings and arrows of outrageous Fortune" proudly upright, Franklin's philosophy meant a crouched attitude and skill in dodging them. Each man in his own way made good his title to the esteem of his fellows. But whereas Franklin distilled his wisdom from the earth, Blake gave us the larger inspirations of air and sky. Blake would have found no difficulty in understanding Franklin, but it is doubtful whether Franklin could have entered sympathetically into the life of Blake, who must have seemed to him a wild eccentric dreamer. It is an evidence of the insight of many modern thinkers that Blake's works are now objects of understanding study.

\* \* \*

The question of the nature of time and space and its relation to the next world is one which frequently occupies the attention of correspondents of *LIGHT*. In Sir William Barrett's monograph on Swedenborg (J. M. Watkins, 6d. net), we find the following which bears suggestively on the problem:—

As the Divine Love and Wisdom are translated into their correspondence of heat and light in this world, so mental states in the spiritual universe have their correspondence to spaces, and the progression of these mental states their correspondence to times, in the physical universe. Hence thoughts and affections give rise to the appearance of time and space in the spiritual world. "In the other life," Swedenborg says, "all things there appear as if they were in space, and succeed one another as if they were in time, but in themselves these are changes of state, for this is their source." It is interesting to compare this with Kant's "Dissertation on the Two Worlds," published subsequently.

The spatial distinctions in the spiritual world appear as real and objective as they do here, so that the spirit lives in a world other than itself—a world of distinct personalities existing in apparent time and space. The soul moves, as it were, through space, but really to a state where it can associate with others who think and feel alike.

\* \* \*

A writer in "Le Matin," in giving his impressions of the armoured cars ("Tanks") so effectively used by the British in their recent attack upon the German positions, makes some striking comparisons. The following is a free translation of his remarks:—

In these times it seems that in our efforts to destroy one another we are likely to re-establish the grim antediluvian monsters that a beneficent selection had eliminated. We have reproduced the form of a huge bird which, from heights unattainable by the condor, seeks an opportunity to destroy its prey. We have placed in the sea a fish-like boat resembling the primeval ancestors of the whale which, from a partially submerged position, can destroy the most formidable adversary and render the ocean's surface a scene of agony. The new monster is like the great scaly reptiles of the mesozoic age. Come with me to the museum and in the gallery where they keep the saurian skeletons I will show you its father and mother—you can imagine the child.

These striking and significant analogies are worthy of record, as they carry the mind back to a remote past, and in doing so emphasise the reversion to savagery which has been such a deplorable feature of the present war.





## LONDON SPIRITUALIST ALLIANCE.

A meeting of the Members and Associates of the Alliance will be held in the SALON OF THE ROYAL SOCIETY OF BRITISH ARTISTS, Suffolk-street, Pall Mall East, S.W. (near the National Gallery), on

THURSDAY EVENING, NOVEMBER 16th.

When AN ADDRESS will be given by

MR. J. H. VAN STONE

ENTITLED

"Egyptian Religion: The Book of the Dead."

The doors will be opened at 7 o'clock, and the meeting will commence punctually at 7.30.

Admission by ticket only. Two course tickets are sent at the beginning of the season to each Member, and one to each Associate. Other friends desiring to attend any of the lectures can obtain tickets by applying to Mr. F. W. South, 110, St. Martin's-lane, W.C., accompanying the application by a remittance of 1s. for each ticket.

The last address of the year in the Salon will be as follows:—Thursday, Dec. 14—"Psychic Science in Serbia," by Count Miyatovich (political and other engagements permitting).

MEETINGS AT 110, ST. MARTIN'S LANE, W.C.  
FOR THE STUDY OF PSYCHICAL PHENOMENA.

CLAIRVOYANT DESCRIPTIONS.—Tuesday next, October 31st, Mrs. Annie Brittain at 3 p.m. No one will be admitted after that hour. (See notice below.)

SOCIAL MEETING.—On Thursday next, November 2nd, at 3 p.m., Social Meeting for Members and Associates. At 4 p.m., Mr. C. G. Sander will open a Chat on "Hypnotism," and give demonstrations.

INFORMAL GATHERINGS.—Members and Associates are invited to attend the rooms at 110, St. Martin's-lane, on Friday afternoon, November 3rd, from 3 to 4, and to introduce friends interested in Spiritualism, for informal conversation, the exchange of experiences, and mutual helpfulness.

TALKS WITH A SPIRIT CONTROL.—On Friday next, November 3rd, at 4 p.m., "Morambo," the guide of Mrs. M. H. Wallis, will speak briefly on a special subject relating to the conditions of the Future Life (see List below), and will afterwards answer questions from the audience (written or otherwise) pertinent to the subject or arising out of the statements made.

IMPORTANT NOTICE.—Admission to the Tuesday Séance is strictly confined to Members and their personal friends; for whom Members have the privilege of purchasing tickets at one shilling each, if application be made before the date of meeting. Each ticket must bear the name and address of the person using it, and be signed by the Member through whom it is obtained. To all other meetings visitors can be admitted on payment of one shilling.

Lectures by Mr. W. J. Vanstone, Ph.D.

- November 9th.—The Hindoo Phase.
- " 16th.—The Islamic Phase.
- " 23rd.—The Chinese Phase.
- " 30th.—The Persian Phase.
- December 7th.—The Egyptian Phase.
- " 14th.—The Greek Phase.

Subjects of "Talks with a Spirit Control."

- Nov. 3rd.—Education and Progressive Development of Spirit People.
- " 10th.—Language and Methods of Communication.
- " 17th.—Work in Connection with the Physical and Psychological Worlds.
- " 24th.—Heaven, Hell and Other Conditions.
- Dec. 1st.—Angelic Ministers, Guardians, Guides and Associates.
- " 8th.—Religious Ceremonies and Worship.
- " 15th.—The Responsibility of the Individual Self to the Whole Universe.

## PROBLEMS OF THE UNSEEN WORLD.

DR. POWELL ON PSYCHIC PHENOMENA.

A still larger audience than on the previous week greeted Mr. Ellis T. Powell, LL.B., D.Sc., on the occasion of the second lecture ("Psychic Phenomena through Mediums") of the series arranged by the Blavatsky Lodge.

Dr. Powell felt his audience sympathetic and appreciative, and was at his best, warming and growing in eloquence as the lecture proceeded, provoking applause at many points, and a hearty vote of thanks from a member of the audience for the ample measure of the lecture and the full and able answers to questions.

Dr. Powell announced that he would try to review the large field of psychic phenomena and note what scientific results had been obtained, but clairvoyance and thought transference would not be dealt with as they were subjects of later lectures.

As a text, he quoted an extract from Lowes Dickenson's "Ingersoll" lecture on Immortality. Dwelling on the widely diffused powers of mediumship, the lecturer held that probably every one of his audience had some psychic gift awaiting development; that in the past the race had suffered from extinction of such gifts by persecution or fear, and that now all attempts to hinder this means of elevation for the nations should be vigorously resisted. Clairvoyance was sometimes subjective, sometimes objective. The two classical instances were Socrates and Joan of Arc. An able investigator of the subject had well said: "This discovery [of the fact of clairvoyance] enables us to rehabilitate Socrates as a sane man." Reading from Socrates' speech before his judges, the clear mention of the voice which "dissuades but never urges" was emphasised, and the other point mentioned, that the hearing of the voice was a matter of daily experience with the philosopher. Joan of Arc was a living reality to-day with the soul of France, and she, too, owed her inspiration and her lifework to her "Voices."

Dealing next with psychometry, Dr. Powell pointed out that everything held a deathless record of all that it had passed through, and gave several remarkable instances from his own experience, mentioning also Sir A. Conan Doyle's stories, "The Silver Mirror," from the "Last Galley" collection, and "The Leather Funnel," from "Round the Fire" stories, as notable instances of psychometry used in fiction. Perhaps in a future state we should be able to see anything we desired to see, as in a cinema, and be able to correct history through this marvellous power of retention in all substances.

Spirit healing was dealt with briefly, and automatic writing—an instance of the latter in the Old Testament being mentioned, when Jehoram had a writing from Elijah presumably four years after the latter's death. The translators, aware of the difficulty, and cornered by it, had put a naive note in the margin that it "was writ before Elijah's death." Dealing with the aura round the human body, mention was made of Dr. Kilner and his book, "The Human Aura," and of the "screens" prepared by this scientist by which anyone, whether possessed of the clairvoyant faculty or not, could view this phenomenon. Mediaeval painters, Dr. Powell felt, must have had some knowledge of this phenomenon, as the haloes in pictures and stained glass windows so fully testify. The aura reflects the characteristics of a person, and a hearty laugh was provoked by the lecturer stating that at no distant date there would be in use an invention by which in a court of law persons could be detected in perjury by the changing colour of an instrument on the corner of the witness-box. Speaking as a lawyer, Dr. Powell stated that hints of the advent of this instrument had produced a sensation (if not, indeed, a panic), in the Temple.

Proceeding to discuss where the soul resides, Dr. Powell considered that every cell had a centre of vital force which acted with every other cell in the body, and that this vital force could act with or without the body, as it was something which could not be destroyed. The weight of the soul was probably not more than that of a few postage stamps, and if so, it could easily rise at death to a distance of thirty-two



miles in the atmosphere. This flight of the soul to its native element was pictured by the early Christians in the shape of a fish—Zeppelins to-day took the same shape—which was their standard symbol of immortality. These soul particles—psychomeres, as Fournier d'Albe called them—might control a physical organism after death—as in trance, when the medium's soul stood to one side, and the discarnate spirit operated. The old phrase applied to one demented, "He is beside himself," had more truth in it than we usually thought. These psychomeres might at the moment of death, by intense desire, also have the power to revisit persons or places and make themselves known visibly—as had so often been testified to in "Phantasms of the Dead."

It was said that at a height of thirty-two miles in the atmosphere there was such an absorption of the ultra violet rays of the sun that a spirit could behold nothing but a black ball under him, of which those who had left the earth so often spoke; so they were scientifically correct.

Dr. Powell pointed out very impressively how little we really knew about ourselves or the universe we lived in. Whether it was in the very tiny atoms as in the millions of blood corpuscles, or in gigantic measurements such as the distance of the planets or the speed at which light travelled from the sun, we were equally at a loss in making a true estimate of these marvels. Everything was relative, and therefore it behoved us in many things in exact science, and even more in psychic science, to be careful not to dogmatise, but to proceed patiently in the work of investigation.

The concluding note was a reference to a spirit who, perhaps weak in its aspirations, attached itself to some stronger soul; in this (the speaker said) lay the secret of all religions. The Christian, by attachment to the great personality of Jesus, had his soul faculties strengthened and developed, and so prepared himself for a better world to come, which was quite in harmony with the psychic hypothesis of development.

B.

## CHRISTIANITY AND SPIRITUAL EVOLUTION.

REVELATION BOTH DIVINE AND NATURAL.

BY GEORGE COLE.

The heart of Christianity is Jesus. It is his personality which gives distinctive substance to the Christian religion. This is the note struck by all the writers of the New Testament. It is also the feeling and realisation shared in common by all Christians. Theism is belief in God; but John made Jesus say, "believe also in Me." God, as He is in Himself, is the Ineffable, even the Inconceivable. As He is in Himself we know Him not; we only know the manifestation of His Mystery in Nature and in man.

In the man Christ Jesus the Christian sees a distinctive and all-satisfying revelation of God, both historically and also in his own spiritual experience.

Now what has Spiritualism to say to this? Spiritualism is also a revelation of God in man, and of man in his survival of all change and of all evil until he enters into the bosom of Deity.

In the first outburst of the modern form of it, Spiritualism was essentially Christian as exemplified through Thomas Lake Harris, the Theobalds, Dr. Dexter, David Duguid, and others. Later, partly through the influence of Andrew Jackson Davis, but more through Hudson Tuttle and a host of other writers, a rationalistic tendency appeared. A feeling of more or less antagonism arose against Christianity, and Christians increased it by their intolerance.

Now this rationalising tendency did good in bringing psychic science into alignment with other forms of science. It made Spiritualism stand for natural law in the spiritual world in a far deeper sense than Drummond imagined: in fact, it meant the complete overthrow of Supernaturalism. The old-world idea of special interference of Deity with the order of Nature was abolished in spiritual matters as it had previously been in connection with the physical universe.

The theological conception of a special revelation, of a supernatural plan of salvation, and of miracle as a contravention of natural law cannot exist side by side with Cosmic Evolution; Spiritualism has come to stand for Cosmic Evolution in the life after death as physical science stands for it in this life. There is, therefore, no revealed religion in the theological sense, Christian or otherwise. All religions have their origin within the field of human consciousness. Jesus, like all men great or small, was the product of natural laws and of human life in obedience to those laws.

Thus far, the rationalising tendency was excellent; but it has led many of the rank and file of Spiritualists to depreciation of the Christian religion, not only in the dogmatical accretions which became part of its theology, but in its heart and essence, namely Jesus himself.

Spiritualists for the most part hold that Christians exaggerate the personality of Jesus, that, granting his existence, and the excellence of his character and teaching, there is no reason why we should give him a deific position amongst the world's teachers. But the fact remains that the spiritually-minded Christian is conscious of the presence of Jesus, and the more spiritually-minded he is the more vivid is this realisation.

When Bonar said, "I heard the voice of Jesus say," he said what every Christian feels within the depth of him to be a blessed reality.

The sceptic, whether he is a Spiritualist or a materialist, will say that under the influence of a fervid emotion the Christian imagines he hears, sees or feels the presence of Jesus. But suppose, on the other hand, we accept the Christian's testimony and agree with him that the presence of his Lord is a great reality, or with the soldier who saw the "White Comrade" that his presence was real, as the soldier inwardly felt it was. Must we, then, abandon the evolutionary position of thought, go back to the old-world supernaturalism, and accept with implicit faith whatever dogmas the Church may teach us?

It seems to me there is no need for this. We can accept the experience of the Christian as a fact in Nature—in Nature as it exists on the spiritual side of us.

Why may not the exalted personality of Jesus be felt as a reality like that of any other spirit? Love can bridge easily the greatest gulfs.

The more exalted the spiritual life of any person the more he becomes the servant of all, the more approachable he is in his loving beneficence, and the more he transcends the limits of space and time, sharing the cosmic consciousness that envelops all in its embrace.

In this way the evolutionary highway leads us to the realisation that Jesus to his followers is an ever present revelation of the true nature of Deity and of man—the existence of every member of the human race is rooted in God's Eternal Being. This is a position that militates against no form of religion.

There may be masters many who have followers more or less numerous. They also lead to the light, each in his own way. It may be that Jesus is an ubiquitous Prince of Peace who will yet draw all men unto him. If it be so, it will assuredly be part of the natural order of life, an unfoldment of the Divine possibilities in Nature.

WHY tell me that a man is a fine speaker if it is not the truth that he is speaking? If an eloquent speaker is not speaking the truth, is there a more horrid kind of object in creation?  
—CARLYLE.

WE may remind our readers that, as announced elsewhere, a Social Meeting for the Members and Associates of the Alliance will be held on Thursday next, November 2nd, at 3 p.m., at 110, St. Martin's-lane, W.C., and will be followed at 4 p.m. by a chat on "Hypnotism" (with illustrations), to be opened by Mr. C. G. Sander.

A CONTEMPORARY, alluding to Sir Oliver Lodge's forthcoming work, "Raymond: or Life and Death," and to the fact that the book is named after the son whom he lost in the war, remarks: "It is a beautiful tribute, especially as the book is an argument for 'survival and personal identity' after death." The work will be published at the end of the month by Methuen.



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### A GHOST STORY AND SOME REFLECTIONS.

The "Wide World" for September contains what is well described as a "very remarkable ghost story"—"The Old Man of Tregennon Lodge," by Grace Dundas. It is not a piece of fiction, otherwise it would have no great interest for us, but a narrative every detail of which is vouched for by the author. We can only give it here in general summary, as follows. About eighteen years ago the narrator, an artist, being ordered by her doctor to spend the winter on the south-west coast of England, took up her abode in a little fishing village on the Cornish coast. After she had been there several months she was asked to take charge of the two children of a sister who was about to accompany her husband on a visit to the United States. As the narrator of the story was then residing in rooms it seemed desirable to take a small house for the accommodation of the young people, and after some search she lighted upon a residence ("Tregennon Lodge" is its name in the story) that seemed in every way desirable, especially as the rent asked was extremely low. Although the landladies ("two dear, old-fashioned Cornishwomen") of the rooms Mrs. Dundas was then occupying did not approve the choice, she took the house and in a short time, with the children and two servants from a neighbouring town, she was comfortably installed. After a pleasant week in the place Mrs. Dundas's husband wrote that he was coming down to spend a couple of nights. It was then that the first hint of the character of the house was gained. The husband heard the footsteps of a man moving about the place as though going to the servants' room, and awoke his wife, who made a search but could discover nothing, although after her return to bed, her husband awoke her again with the information that the man had just left the house. The husband stayed five days after this but heard nothing further, and on his return home, things went on quietly for a month. Then Mrs. Dundas's brother paid the place a visit and he, too, heard the "man," and going to his sister's room awoke her. Heavy footsteps indicated that the intruder was going towards the servants' room as before, and again Mrs. Dundas explored the place but with no result. And then her experience during the visit of her husband was repeated. That is to say, she returned to bed and fell asleep, but was again awakened by her brother with the information that he had seen the man go out at the back door. Mrs. Dundas joined her brother at the window expecting to see the man pass below them but they were disappointed.

Some days after her brother had left, Mrs. Dundas had her first sight of the uncanny visitor. Her small nephew having been taken ill, she sat up to nurse him, and at about one o'clock in the morning, hearing footsteps coming up the

stairs, she went out on to the landing. Here we may quote her own words:—

I saw an old grey-headed man coming up. He did not seem to see me at all, and I noticed that he had no boots on, but was carrying them in his hand. He was dressed in a rough grey tweed suit which looked rather shabby. He seemed to me as he came slowly up the stairs, to shed a sort of yellow luminous light. He got to the top of the stairs, paused for a second, and then walked on very slowly, but I heard each foot tread distinctly. Turning off, he disappeared in the oak panelling to the left of the servants' door. I heard faintly the sound of a click like a door shutting.

There was no mistake this time—the intruder was a ghost! Having again to sit up on the following night, Mrs. Dundas had a somewhat similar experience. She heard the footsteps coming up the stairs, the turning of the door handle and the click. The boy's nurse who was with her, however, heard nothing. But the nurse's insensitiveness to ghosts was only temporary. On the next night the nurse, visiting the dining-room for biscuits, "saw an old man sitting in the easy-chair by the fireplace, taking off his boots," and rushed panic-stricken with the child into her mistress's room. And now we have a touch not unfamiliar to us in certain other ghost stories. Mrs. Dundas was compelled to realise that the house was haunted, but she maintained that the ghost was quite harmless and there was really nothing to be alarmed about. The nurse left after being prevailed on to say nothing to the other servants, and things settled down again. Later, Mrs. Dundas's husband paid another visit, quite in the ordinary course, for his wife, with remarkable self-mastery, had told him nothing of her troublesome experiences. But when he inquired about the "nocturnal visitor," she related all that had happened, and like a true psychical researcher the husband set about investigating. He had noted a cave on the beach near the house, and having his suspicions of it, decided on an exploring expedition. It seemed to him that the cave was in some way connected with the house, and an inspection of the place indicated that there was an entrance from the cellars of the house into the cavern. Next the cellars were examined and a locked door discovered, which evidently led into the cave. It was necessary not to alarm the servants, so further examination was postponed until the domestics had gone to bed. At ten o'clock on the same night, husband and wife with candles descended to the cellars from which a suspicious noise was proceeding. The wind blew out their candles, but it was soon realised that candles were needless. A strong light—it seemed to be moonlight—flooded the second cellar and revealed the spectacle of two old men "fighting like wild beasts." One of them Mrs. Dundas recognised as the old man who haunted the house, but this time he had a knife in his hand, with which he seemed to kill his antagonist. He opened the door which appeared to lead to the cave, pushed the body through it, and then, says Mrs. Dundas, "I heard a sound like a splash." Afterwards the old man shut the door, locked it, and went up the stairs followed by the two witnesses of the weird tragedy. They saw him enter the dining-room, where he went up to the sideboard, picked up a bottle, poured something into a tumbler and drank it off. Thereafter he took his boots off, left the room and walked up the stairs. And once more came the sound of the turning of the door-handle and the "click." Clearly he was going through the same proceedings as those in which he had been detected on previous occasions. Next day the two old Cornishwomen—Mrs. Dundas's former landladies—were sent for, for it was felt that they might probably throw some light on the mystery. They could and did. They told how, nearly a hundred years before, the house had been occupied by two brothers. They were great



## MEDIUMSHIP AND THE IMAGINATION.

ADDRESS BY MR. W. J. VANSTONE, PH.D.

On the 19th inst. Mr. W. J. Vanstone gave the third of his series of lectures in the rooms of the London Spiritualist Alliance on "Phases of Mediumship," his special subject being "Mediumship and the Imagination." Defining imagination as "mental image making," he illustrated from Proverbs (xxx. 18, 19) how the mind gifted with this faculty, and bringing it to bear on some quite common occurrences in Nature and human life, found in them reason for great wonderment and for humble confession of its own ignorance. But though owning itself ignorant it yet knew more than the mind which saw no occasion for wonder. In regard to mediumship the idea that, could the medium be divested of the power of imagination, we should obtain messages from the unseen world pure and unalloyed was an error, for it was through and by means of that faculty that the communicating intelligence affected the medium. The difficulties of deciding the origin of communications—whether they were the product of the law of association in action, or fragments of memory from past lives (he had been told after relating some of his experiences that they were recollections of past Greek and Egyptian incarnations) or whether they were really spirit revelations—were therefore not to be disposed of by any endeavour to dispense with the imagination. Some of his friends expressed a preference for complete over partial entrancement of the medium on the ground that in the former condition he would get away from his own imaginings. Mr. Vanstone did not think so. Somnambulists sometimes narrated the most extraordinary and incredible yarns, proving that though they were asleep their imaginative faculties were exceedingly active. He strongly urged that no attempt should be made to eliminate the imagination of the medium. It must play its part. It could not be eliminated, and if it were possible to do so it would wreck the medium. He would suggest instead that it should be trained. Mediumship might be summed up as picture-making in thought. We were all of us mediums in some way or another. The question was how to evolve the best in ourselves. There must be deliberate effort by design. We must resolve that while we are going to have a mind-picture it shall not be *any* picture, but such a one as we wanted. In drawing, we were bound by the laws of perspective. Within—but only within—those laws we had perfect freedom. So there were certain laws we must obey in regard to mediumship. We had had too much untrained, uncontrolled mediumship. The elements he would suggest in the training of the imagination were active, passive and conditional. The active elements were a strong will to control the imagination; concentration (the bringing of all the mental faculties and passions to a focal point with no deviation or divergence); discipline (Mr. Vanstone gave a very vivid illustration of the regular disciplined exercise of the imagination in conjuring up for a certain definite period scenes that one had read of or heard described, with the result sometimes that something came into the picture which had not been so received, but which afterwards turned out to be quite true); lastly, a great patience that knew how to rest. Over against these he placed the passive elements of reflection, meditation and contemplation. Thus any danger attached to the condition of passivity was guarded against by positivity; receptivity was protected by concentration, and retranslation was restrained by spirit control. The third class of elements were the conditional. In submitting to a particular spirit-control no intrusion or overlapping of inharmonious influences must be permitted. The motive must be high and not the mere attainment of some selfish end. The imagination must be controlled, restrained, guided and helped. Mediumship for its best development needed harmony and love, quiet and reverence. Then we should find the Divine consciousness in the soul, and that was a mighty factor in determining the kind of inspiration we received. Imagination expressed itself in the poetic temperament. That temperament would yet be taken up into the new mediumship, and instead of "rag-time" mediumship we should have epics. Imagination made mind images and put life into them; it was

smugglers and amassed a fortune over which they quarrelled frequently. One of the brothers afterwards mysteriously disappeared, and the other was arrested on suspicion of murder and taken to Truro County Jail, where he confessed his crime. The old women showed their interlocutors that behind the panel at the left of the servants' door was a passage in which the brothers had kept their smuggled goods.

Such is the story, stripped of its less important details, and in commenting upon it we only propose to notice some of its more significant points, rather than to enter minutely into the philosophy of hauntings, a subject fairly well covered in the literature of Spiritualism, in which we find explanations of many of the curious phenomena in this class of psychic activities. First, then, we observe that nothing was seen of the old man until Mrs. Dundas's husband arrived on the scene, and that after he left there was a lull until the arrival of her brother. Possibly they were light sleepers; but may it not be that their presence contributed something to the psychic conditions required for objective manifestations? Then we note that the noise of the man's footsteps afterwards, while audible to Mrs. Dundas, were unheard by the nurse in the same room with her. Subsequently, however, the nurse, becoming conscious of a mystery, both saw and heard the ghost. There is a suggestion here of that communicated sensibility which belongs to the stories of Highland second sight. Usually the seer alone sees the vision, but occasionally those with him behold it also *if he touches them*. There is something repugnant to the reason in the idea that an earth-bound spirit continually goes through the circumstances of the tragedy associated with the close of its earthly career. But in the present case there are sounds—of footsteps, a struggle, and other apparently objective phenomena—which appear to tell against the theory of the affair being merely a kind of cinematograph reproduction of the event. On the other hand, the door which led from the cellar to the beach was locked, and was never actually opened. But after the "murder" it *appeared to open* when the murderer pushed through it the body of his victim. Similarly the ghost was seen to pour something out of a bottle into a glass. But there was no bottle or glass in reality, and (a feature we omitted) the wife witnessed this episode although the husband, watching with her, saw nothing of it. We are led again to the conclusion we have expressed before in connection with stories of this kind. Much of the material of the drama enacted is provided by the mortal spectators. They themselves lend certain psychic elements to furnish forth the spectacle. Certain defects in this respect, gaps or "blind spots" in the psychic sensitiveness of one or another, correspond with certain gaps in the procession of things seen or heard. The present writer once resided in a haunted house in which several of the inmates both saw and heard the manifestations. He never saw anything in spite of much eager watching, and only rarely heard sounds frequently audible to everyone else. This—a not uncommon feature—tells against the idea of the actual objectivity of the average haunting. It is quite conceivable that some people could have lived out a lifetime quite comfortably at Tregennon Lodge utterly oblivious to the "ongoings" of any ghost. And it is also conceivable that others might have lived there in peace until their attention was called to the character of the house, and some power of response awakened by "suggestion." This idea is borne out by some features in the story, which seems worth following up, although, as Mrs. Dundas states, the lapse of time since the incidents occurred precludes corroborative evidence being obtained from the principal witnesses.



constructive, bringing together and employing known material for its ends; it was creative, forming new material, new designs, new structures, and expressing itself in invention, originality, genius. Imagination furnished the house and said to the angels, "Enter!"

## OCCULT FRIGHTFULNESS.

OUR DUTY TO GHOSTS.

By N. G. S.

The letter of Miss Bates in *LIGHT* of the 30th ult. may be said to have re-established the reputation of the Mummy-case of Evil in the British Museum. Its history of frightfulness was, I believe, fully recorded some years ago in the "Occult Review."

Looking at the matter merely from a literary or imaginative point of view, one would be sorry to have these tales of wonder demolished or diminished. The awful and mysterious has a great attraction for most of us; we admire fearfully the things that make our flesh creep and our hair stand on end; we are not prepared to give up our goblins and hobgoblins, our phantoms with buried treasure, and our nuns with skeletons in cupboard. I, for one, should feel it was nearly time to give up the ghost if we had to surrender our spooks and spectres, our curses and spells, our potent "influences" in heirlooms and mummy-cases; if our shades were to be reduced to shadows and all this occult frightfulness to Jacks-o-lantern and Wills-o-the-wisp, to marsh-gas and grave-yard phosphorescence.

On reading Dr. Budge's *démenti*, it seemed to me that he was trying to throw mummy-dust in our eyes and to draw an embalmed herring across the trail. It mattered nothing at all whether the case contained a mummy or no, but it was natural he should desire the drying up of the stream of letters from a tiresomely superstitious public. But now we know that the baleful priestess is as wicked and powerful as we thought. Miss Bates refers to a rumour that the photograph shows a face different from that painted on the case. What I remember being told by one who saw it was that the eyes in the photograph were those of a living person, and not a painted counterfeit. My informant also added that the eyes of the portrait had a "staring, malignant look," different from the countenance as depicted on the mummy-case, and that this seemed to be the reason why the Museum authorities exhibited it; but whether these things are so I know not.

Now that we are reassured as to the deplorable, but, in a way, delightful devilry of the mummy-case, we proceed to ask ourselves what is the nature of this mysterious "influence." Is it an emanation, a kind of aura, an atmosphere absorbed many centuries ago from a powerful and malignant being and still active for evil? It would seem to be something more personal than this. Is it an elemental or one of Mr. Raupert's demons? There is a tale told by Mr. O'Donnell, and quoted by Hereward Carrington, which lends some support to this theory. It is the tale of a mummy that a Frenchman found at Thebes and had placed in his tent. In the night he woke up to find the mummy, a lady of the College of the god Amen-ra, apparently alive. She sobbed, she sighed, she smiled, and lo! the face was his mother's! Seized with a madness, he sprang up to embrace her, and the figure rose, too. He fell on his knees before her and kissed—not the feet of his mother, but those of the lifeless mummy, while bending over and peering into his eyes was the fleshless face of the corpse. Now the above is exactly my idea of the way in which a demon would behave—but the story is, as Carrington says, Mr. Elliott O'Donnell's!

Is it the priestess herself still holding fast to the little that is left of her earthly state, and resenting with all her might the desecration of her coffin? I think this is the most likely explanation, though it raises some difficult questions. Why has she remained all these long centuries attached to so foolish an object of affection as a painted sarcophagus? We know how important all these trappings of the dead were considered in ancient Egypt, but has she met no one in her new surroundings able and willing to teach her a sounder wisdom? If her

conceptions of spirit life have become so closely welded with her nature, what hope is there for her future enlightenment? Help might conceivably come from this side.

This persistent clinging to what is really quite valueless is very curious, but there is pathos as well as foolishness in it. Sometimes living eyes look out upon you from a painted portrait; sometimes a ring or a piece of jewellery seems, like the mummy-case, to exhale a calamitous potency; more often it is a memorial slab that has impiously been removed from its proper resting-place, or some poor skeleton or heap of bones that still awaits burial in consecrated ground. You and I, gentle reader, will not greatly care what becomes of our earthly tenement when the spirit has fled; but with many it is very otherwise, and the fixed idea may become on the astral plane a very fixed idea indeed. Perhaps the loosening of these mental obsessions is one of the uses of prayers for "the dead." The fact is, we take our ghosts far too lightly, and view them too much in the guise of a problem or an entertainment, as something thrilling and pleasantly fearsome. I should like to hear of a medium or psychic visiting the sarcophagus of the Egyptian High Priestess and "taking a message"—even if it should be in hieroglyphics.

## A GENERATION AGO.

(FROM "LIGHT" OF OCTOBER 30TH, 1886.)

Let us consider speaking mediumship. In the first manifestation of this form, the mouth of the medium is, or seems to be, moved, and it is hardly possible to suppose that the utterances come from another intelligence. As development progresses, the organisation of the medium appears to be less and less instrumental in producing sounds; and as it goes on, and the medium becomes entranced, the *direct* voice or voices converse with the party assembled, without any sign of a connection between the speaker and the medium being apparent. It seems as if the increase of power had enabled the communicating spirit to project the influence beyond the person of the medium.

—MRS. S. E. DE MORGAN.

EXTRAORDINARY GHOST STORY.—At the village of Holnest, near Yeovil, a "ghost" is creating a scare among the inhabitants for many miles around. Mrs. M—, who has occupied the cottage she lives in for the past six months, has recently had her household disturbed at night by strange noises. Within the last fortnight, however, the noises have much increased. The sounds commence with violent rattling of the windows, and then the walls begin to tremble, the doors begin to bang, and rapping noises are heard all over the house at the same time. Scores of people have heard the noises nightly, and every effort has been made to discover the cause, but without effect. One night, after a lot of people had been to hear the sounds, the occupants of the house retired to bed soon after midnight, when all the bedsteads began to shake violently. The mistress of the house, thoroughly believing that an apparition was in the room, summoned up courage to speak out the words, "In the name of the Lord, why troublest thou me in this house?" The whole of the inmates distinctly say that they heard a voice answer, "Follow me." The mistress opened her bedroom door, and on the landing of the staircase saw an apparition which again greeted her with the words, "Follow me." With a candle in her hand she followed it downstairs and into the kitchen, where the apparition, fixing its gaze on the woman, said, "Under this floor you shall find money." It then instantly vanished. The woman describes the apparition as "like a man having fair hair, whiskers and beard, and wearing a beautiful white shirt." The kitchen floor has since been taken up, but no money has been found. The visitors fairly believe it is a supernatural visitation, and say that it is impossible to be the outcome of practical joking. The house is visited by hundreds daily.

When Poverty comes in at the door, Love takes the pattern of her garment, and thinks it will not be so unbecoming after all.—E. WETHERALD.



## THE MESSAGE OF SPIRITUALISM TO THE MEDICAL PROFESSION.

By HENRY FOX.

Most doctors, like all other scientists (except a few, whose numbers are happily increasing), believe in nothing outside the range of their own narrow views of the limits of science. To suppose that anything but their drugs and diet can heal the diseases of the body is to them a medical heresy. A medical heresy is for them as dangerous and as contemptible as the theological heresies of the past were to the priests of old, and as those of the present are to the priests of to-day. Galileo and Copernicus were treated as theological heretics, but they are to-day the martyrs of science. Every development of science outside the range of the physical laboratory is still regarded as quackery. So spiritual healers are denounced as dangerous quacks. Not altogether without some justification, for many of them well deserve the title. Nevertheless, there is a great underlying truth even in this quackery: and the medical profession is gradually finding it out.

"Christian Scientists" (as they call themselves) seem to find it necessary to reach the healing powers of the spirit through a laborious contradiction of their common sense. To heal their pains and diseases they find it necessary to deny the existence of pain, disease, and even of the body itself. They have exalted the thinkings of Mrs. Eddy into a sort of sacred ritual. But they seem to have reached the healing powers of the spirit even through this laboured and roundabout avenue. Spiritualists prefer to go direct to the real source of healing, independently of any such ritual. Between Spiritualists and the healing power of the spirit within every human soul there stands no ritual nor priest nor Church. They regard spiritual healing as a gift, at present confined to a few, but inherent in every human soul and only requiring cultivation to become the most potent source of health and healing for all humanity.

This seems to be a wide claim made by spiritual science, but it stands on the solid ground of our human constitution.

What is a "man"? Shakespeare said of a man, amongst other wonderful attributes, that "in apprehension" he was "like a God." Spiritualists say that Shakespeare was right, for that in man dwells the spirit of God. Jesus said the same thing in other words and so did His follower Paul and others. Paul said that man was an heir of God and a joint heir with Christ. Spiritualists, therefore, are followers of Jesus and Paul and Shakespeare upon this subject. Why? Because they have proved it all within their own experience. The divine mission of Jesus to all humanity is also the divine mission of Spiritualism to the world, because it is founded on His teaching. He taught this mission of healing to the founders of the Christian Church. Whither has this power of healing gone? Why has it left the Apostolic and Catholic Church? Can it be that it has perished in the corruptions of a wealthy and dominant priesthood?

Can it be that spiritual life is inconsistent with material power, prosperity, and magnificence—that mammon, with its attractions of place, power, and influence, is a deadly foe to spiritual power? Jesus said that it was, and recommended the rich man who wished to join in His mission, to go and sell all he had and come and share in His poverty, and in the persecution to which He was subjected by the godly men of the day.

So the Spiritualism of to-day is the revival of Christianity on its original basis. It is a message to our debased modern civilisation to purify its religions and its materialistic sciences, and to believe in the power of the spirit of God within us to enable us to do greater works than even Jesus did, as He promised His disciples that they should do.

But apart from all Christian history, Spiritualism has a history of its own, dating from ages before the arrival of Christianity upon this earth. This history proves beyond doubt that the miracles of Christ have been anticipated and repeated over and over again. The power of the Spirit has never deserted this earth. Its miracles have been unceasing though unrecognised. Just now, its power is showing itself amongst our soldiers at the front. It is crushing the finest army in the

whole world. The unconquerable military fortifications of the highest and best military organisation that the world has ever seen are falling like a pack of cards before the scratch army of the most unwarlike of all nations! Why? Because the spirit of the British, French and Russian nations has taught them the art of warfare in two short years. They have learnt how to pay the price of victory—and they are paying it grandly with a huge sacrifice of their lives and fortunes. The spirit within them is killing the God of Mammon which has hitherto ruled so many hearts. They will emerge victorious at the cost of everything they hold most dear, except the spiritual forces by which they have won the victory and the lessons which that victory will bring to future civilisation.

In similar manner they will learn that as spiritual beings they have still other powers within them awaiting the necessary sacrifice, and that amongst these is the power of healing their own bodies. This power will one day be recognised as an invaluable aid to—if not as a substitute for—medical science, and it will be cultivated until the healing power of drugs and medicines will be intensified, and sometimes supplanted altogether, by the living forces of health and happiness inherent in every victim of disease, by reason of his spiritual constitution.

The medical men who cultivate their knowledge of spiritual science will succeed where all others may fail, for they will bring their treatment into alliance with the powerful laws of health and happiness inherent in every sufferer.

This is the message of Spiritualism to the medical profession. It may be summed up in two sentences. First, the most effectual way of healing a man's body is to strengthen the soul and spirit within him, for thereby you heal his thoughts which direct his conduct, and you give power to his spirit, hitherto half-starved by his ignorance and neglect, to heal the body of the man himself. Second, to become a good doctor, a man must also become a profound psychologist, and the profounder he is, the stronger will his belief become in the power of the regenerated human spirit.

The justification for this message lies in the fact that the spirit within a man is the spirit of Life itself by which he lives and moves and has his being. By increasing his faith in this spirit of Life, the flow of life into his body is correspondingly augmented until at last the disease is driven out by the power of the spirit within him: for disease is the absence of the spirit of life. Drugs may perform the miracles of chemistry; but Life itself is the greatest miracle of all. It introduces to man the laws of his spiritual nature before which all laws of physical nature have to surrender their power. These things are called miracles. The spiritual world is in that sense a universal, unceasing miracle.

### THE FUNERAL PYRE OF MATERIALISM.

Replying in the "Daily Chronicle" to a critic who complains that in his new work, "The Vindication of Great Britain," he indulges in "flights into transcendentalism," a complaint which he takes to mean that in treating a political subject he ought to have left morality and religion out of consideration, Mr. Harold Begbie rejoins that the whole argument of his book rests on the essential unity of life. "If life is mind and not machinery, politics is an expression of mind seeking moral ends." Europe, he holds, is in flames "because men regarded politics as a department of life without moral relations." He states his view as briefly this:—

The war is either the funeral pyre of nineteenth century materialism or a conflagration which will finally consume the world. I maintain that until men look upon everything in the physical world as the appearance of spiritual reality we shall have social inequalities, dishonest journalism, dishonest party politics, international rivalries, and bloody wars. Indeed, if religion is something to be shoved on one side when it is not Sunday, I say that the Germans are wise, and that Nietzsche was right. But I think that day is dead. "The worship of detached ideas" is the way of chaos. We begin to see that life is a whole, and must be treated as a whole if we are not to blunder.

"Materialism," Mr. Begbie concludes, "is the enemy."



## ORDER AND GOVERNMENT IN THE SPIRIT WORLD.

In his address at the Alliance rooms on Friday, 20th inst., "Morambo," speaking through the mediumship of Mrs. M. H. Wallis, referred to the vastness of the subject and to the initial difficulty represented by the tendency of those whom he addressed to compare the statements made with their experience of mundane conditions. He found in the words "spiritual gravitation" a suggestive expression in regard to the law and governance of spirit life. There was a continual process of attraction and of response to attraction; there was a literal truth embodied in the saying that each "goes to his own place." On a man's first entrance into the spiritual world that fact might not be very clear to him. He might be bewildered and confused by his experiences, but in the end he would make the discovery that the law of spiritual gravitation worked unerringly, and that his position was the result of an orderly process whereby he went into those conditions for which alone he was fitted by his past life and character. Passing from the larger aspect of the question as it related to the working of universal laws, "Morambo" spoke of the social government of the next life, which represented a higher outworking of the social constitution of this. One of its conspicuous features was that it was an *understanding* government, a government exercised with intelligence and directive power, and in that way it was distinguished from the forms of blind, haphazard and mechanical government which sometimes obtained on earth. The larger intelligence based on a wider experience resulted in greater order. Withal there was no undue interference with personal liberty, except in cases where such liberty meant the ability to do wanton mischief. Those undeveloped souls who sought deliberately to do harm were under strong restraint, but the average spirit man or woman enjoyed the feeling of independence; however, there as here, there was an eventual awakening to the fact that this independent action was not the reality it seemed. We were always, however free our actions might seem, under the rule of higher and wiser Powers. "If," said "Morambo," "we take the great truth of the existence of God and of His orderly and beneficent government, then we can readily perceive the sequential truth that as man grows nearer to God, so man becomes more fully the instrument for the expression of those Divine laws which regulate all life." The societies, communities and peoples which made up the inhabitants of the spirit world were under the direction of those whose life and character best fitted them for ruling positions—often they were the people who in their earth-lives had become conspicuous for their high qualities of leadership in this world. Of a higher grade in the hierarchy of spiritual government "Morambo" spoke as "the great Teaching Angels," advanced spirits whose thought and influence filtered down to the world through prepared minds in descending degrees. He did not go into any minuteness of detail—the theme was too great—but he made it clear that continually advancing intelligence in the ascending stages evolved higher and more perfect systems of government, commonwealths in which each spirit found his appropriate place, whether as administrator, teacher, guide, guardian, messenger, student—some one or other of innumerable occupations in the great ministry of life both here and hereafter.

A reference in the course of the address to government hereafter being by principles rather than by a code of laws called forth from one of "Morambo's" hearers the reflection that the trouble here was not the absence of ideals so much as the lack of power to realise them. Might we hope, he asked, to attain in that other life to a greater consistence with our highest nature than now seemed to be possible?

To this inquiry "Morambo" returned an emphatic affirmative. Here man had been taught too long on the lines of restraint. On the spirit side the teaching was rather by impulse to right action. It was to be remembered, too, that many of the temptations that beset humanity here were the result of earth conditions which did not obtain in the world beyond. There a man was known to his fellow-men and there each had his own home,

his own possessions, of which no other could deprive him. How, then, could an individual go on telling falsehoods if he knew that the truth was known, or spend his life in trying to gain for himself that which rightly belonged to another if he knew that he could not accomplish his purpose? Such action would be foolish. Again, there were the sins of blood, the sins against the bodies of one's fellows. These became impossible of perpetration, for one could not batter or bruise or in any way injure the spirit body. Not that "Morambo" would say it supposed that life there was absolutely immune from temptation. There must, of necessity, be temptations. There were temptations which assailed men in thought. But the great tendency on his side was towards a natural growth and development. If a person here wanted to study a language, he would have to overcome the initial difficulties, but he would hardly look on those difficulties as temptations, but as necessary steps in development. So there a man would strive to gain the power which would enable him to attain development. It was a gradual process.

## SIDELIGHTS.

A note at the beginning of Mr. Arthur Machen's new story, "The Great Terror," now running as a serial in an evening paper, announces that "Warned by his experiences following the publication of 'The Bowmen: The Angels at Mons,' Mr. Machen wishes it to be distinctly understood that this story must be read as a work of fiction." Mr. Machen, it seems, resolutely adheres to his attitude that all the tales of supernatural occurrences at Mons arose out of his story.

Referring to the story in last week's issue of the meeting of Edison and Reese, the American clairvoyant, a correspondent supplements the account as follows: Edison, who was keenly interested in the telepathic phenomena, conceived the idea that the solution might be found in a theory of electrical waves. He therefore made electrical connections between members of his staff in different rooms in order to ascertain whether this would result in thought-transmission. The experiment failed; he next brought the persons into close contact in the same room, but the electrical connections still failed to produce results of a telepathic character, and his conclusion was that the solution was not to be found in electricity.

A story-writer in the "Daily Mail" of the 12th inst. tells of a young fellow who is conscious throughout his career of an invisible enveloping veil which ever and anon deflects some impending danger. He joins the army and becomes noted at the front as a man who bears a charmed life. The charm is finally broken by a grinning little stone devil, which, dislodged by a shell striking the church door above which it stands, falls in front of his face, and in doing so tears the hitherto impenetrable veil so that in the explosion that immediately ensues he is blinded. That is the story—cleverly told, but belonging to a class of fiction which seems to exist solely for two quite unnecessary ends—viz., to conjure up unhealthy and unpleasant ideas and to provoke criticism. It certainly does the latter.

Any special protective influence in a man's life, if it existed, would, it seems to us, be less likely to take the form of diverting the course of bullets or falling bodies (as it does in this story) and thus interfering with the working of natural law than of determining, as far as may be, human actions—which are the source of most physical perils—so that the danger shall either not exist or be avoided. Such influence, too, must be of a very weak kind if it can be defeated by a mere piece of carved stone, wear it ever so malevolent an expression. As regards charmed lives, we incline to hold that *all* lives, without exception, whether of men or sparrows, are charmed—that is, they are preserved just so long as; and no longer than, such preservation serves some wise purpose—which is only another way of saying that, granting the existence of a Divinely ordered universe, there can be no such things as accidents.

We would express our respectful sympathy with the relatives and friends of Second Lieut. Douglas Symons, of the 20th London Regiment, who, as announced in our advertisement columns last week, was killed in action on the 1st inst. Happily the parents of the gallant young officer have the consolations afforded by the conviction of life beyond the grave and the possibility of communion, his father, Mr. G. R. Symons, of Ealing, having for seven years past been well known as an earnest voluntary worker on Spiritualist platforms.